A

SCRIPTURAL Catechiſm:

Uſeful for all Sorts of Perſons,

Both ſuch as deſire to

Teach their *FAMILIES*,

And ſuch as deſire to Learn the

Principles of the *Chriſtian Religion*

Out of the

HOLY SCRIPTURES.

By *Owen Stockton*, Miniſter of the Goſpel.

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2 Tim. iii. 15.

From a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus.

The Second Edition with many Additions.

LONDON:

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To the READER.

ALL Scripture being given by inſpiration of God, is profitable for Doctrine, for Reproof, for Correction, and for Inſtruction in Righteouſneſs, and therefore the whole Word of God is to be read with diligence, and to be embraced with the ſame Faith, Love, Reverence and Obedience, with which we would receive it, if we heard the Lord himſelf ſpeak thoſe things with an audible voice, which we find written in the Scriptures. Yet in regard there are ſome things in the Scriptures which are hard to be underſtood, and the memories of Children are not capable to retain all things that are written therein, The moſt edifying way of teaching our Children the Holy Scriptures, is (as I humbly conceive) to ſelect ſuch portions of Scripture as may be uſeful to bring them to the knowledge of the Principles, and to direct and perſwade them to the practice of the duties of the Chriſtian Religion, and to digeſt them in ſuch a method, as may be helpful both to their Underſtandings and Memories, which is deſigned in this enſuing *Scriptural Catechiſm.* Which may be of great uſe to ſuch as are young, for the grounding them in the knowledge and belief of the Truth, and teaching them to lead holy and godly lives, whereby they may glorifie and enjoy God, become ſerviceable in their Generation, and obtain the eternal ſalvation of their Souls.

If any ſay, *There are many good Catechiſms already extant, and therefore there is no need of this:*

I anſwer:

1. There are not many of this nature, which contain both the Articles of our Faith, and directions for an Holy Life, all the Answers to the Queſtions being nothing elſe but expreſs words of Scripture.

2. This is not intended as an hinderance to any other Catechiſm which any perſons find uſeful for themſelves or Families, but it may be conjoyned with, or follow after the learning of any other Catechiſm, provided it be ſuch as contains nothing in it contrary to ſound Doctrine.

3. There is a ſingular advantage in learning a Scriptural Catechiſm above others, becauſe no Inſtructions are ſo powerful for enlightning the Underſtanding, creating Faith, awing the Conſcience, perſwading to Holineſs, ſupporting the weak, adminiſtring comfort, and guiding thoſe that are inſtructed in the way to Eternal Life, as thoſe which are drawn out of the holy Scriptures.

It may be ſome will ſay, *This Catechiſm is too large, our Children and Servants will never be able to retain it all in their memories.*

To ſuch I anſwer: 1. It contains nothing but the Scripture,

which is often preached to us, and which we are commanded to read and meditate on night and day, and to talk thereof when we lie down, and when we rise up, when we sit in our houses, and when we walk abroad. And therefore by reason of our frequent converse with the Scriptures, this may be more easily attained and retained, than Catechisms of another nature.

2. These Scriptures are but a very small portion compared with the many choice Instructions, heavenly Counsels, divine Precepts, and precious Promises, which do abound both in the Old and New Testament.

3. We are commanded not only to get the word of God into our hearts, but to let it dwell in us richly, that we may be filled with all heavenly Wisdom, *Col.*3.16. *Let the word of Christ dwell in you richly in all wisdom.*

4. Children and Servants of ordinary capacities, committing but one or two of these Scriptures to their memory every day, (which is no hard task) may in a competent time retain the whole, which may be a great help to make and keep them sound in the Faith, and direct them how to order their Conversations aright, whereby they shall come to see the salvation of God.

5. It will be easie redressing this complaint. For if it be judged needful, I can soon contract this, and frame one consisting of fewer and shorter Texts of Scripture, for the use of such whose age or weakness of parts will not permit them to get or keep in memory so large a Catechism as this is. Or Parents may chuse out of this the shortest Scriptures, and such as suit best their Childrens state and condition, and teach them those shorter Scriptures, omitting the others, till they come to a greater maturity of age and understanding.

It may be some on the other hand will say, *This Catechism is too short, That there are material things omitted, which might have been inserted.*

To such I answer, 1. The main and fundamental Articles of our Faith, and the most weighty duties relating to practice, such as faith, repentance, the love of God and our Neighbour, glorifying God, self-denial, forsaking all for Christ, contentment, *&c.* are briefly handled in this Catechism. 2. I was the shorter in this, because I had thoughts of composing a larger for persons of riper years; which if I should not do, it will be easie for such as are well versed in the word of God, to add any other portions of Scripture which they judge meet for instructing their Families, besides what are contained in this Catechism, either according to this method, or what way else they shall see good. I shall not need to shew here the great benefit of teaching our Children the holy Scriptures, nor give any directions how this work may be managed with success, because this is already done in my Treatise of *Family-Instruction*, whither I refer the *Reader*.

A Scriptural Catechiſm.

Q. *WHat will it profit a man to know God, and his Son Jeſus Chriſt?*

*A. Joh.*17.3. This is life eternal, that they might know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.

Q. *What is God, and how will God be worſhipped?*

*A. Joh.*4.24. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit, and in truth.

Q. *How many Gods are there, and how many Mediators between God and men?*

A. 1 *Tim.*2.5. There is one God, and one Mediator between God and men, the Man Chriſt Jeſus.

Q. *How do you prove that there are three Perſons in the Godhe ad and that theſe three Perſons are one and the ſame God?*

A. 1 *Joh.*5.7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

Q. *Can no man pleaſe God without faith?*

*A. Heb.*11.6. Without faith it is impoſſible to pleaſe him——

Q. *What muſt every one believe concerning God, that cometh to him?*

*A. Heb.*11.6. ——He that cometh to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.

Q. *Will the Lord have no mercy upon ſuch people as live and dy without underſtanding?*

*A. Iſa.*27.11. ——It is a people of no underſtanding, therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.

Q. *What ſhall become of thoſe that do not know God at the day of judgment, ſeeing the Lord will have no mercy on them.*

A. 2 *Theſ.*1 7,8,9. ——The Lord Jeſus ſhall be revealed from heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

Q. *Seeing the caſe of ignorant perſons is thus dangerous, doth it not greatly concern us to get wiſdom and underſtanding?*

*A. Prov.*4.7. Wiſdom is the principal thing, therefore get wiſdom, and with all thy gettings get underſtanding.

Q. *What muſt we do to get wiſdom?*

*A. Jam.*1,5. If any of you lack wiſdom, let him ask of God, that

giveth to all men liberally, and upbraideth not, and it ſhall be given him.

Q. *Will not the knowledge of the holy Scriptures make us wiſe to ſalvation? And ſhould not this cauſe us from our Childhood to give our minds to learn the Scriptures?*

A. 2 *Tim.*3.15. From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

Q. *Did God inſpire all thoſe things which are written in the holy Scriptures, into their minds who wrote the Scriptures.*

A. 2 *Tim.*3.16. All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.

Q. *How do you prove the Lord to be an eternal God?*

*A. Pſal.*90.2. Before the Mountains were brought forth, or ever thou hadſt formed the earth and the world, even from everlaſting to everlaſting, thou art God.

Q. *Is not the Lord an unchangeable God?*

*A. Mal.*3.6. I am the Lord, I change not, therefore ye ſons of Jacob are not conſumed.

Q. *Is not the Lord an Almighty God?*

*A. Gen.*17.1. —I am the Almighty God, walk before me, and be thou perfect.

Q. *Is not the Lord a faithful God?*

A. 2 *Theſ.*3.3. The Lord is faithful, who ſhall ſtabliſh you, and keep you from evil.

Q. *Is not the Lord a merciful and gracious God?*

A. Pſal 103.8. The Lord is merciful and gracious, ſlow to anger, and plenteous in mercy.

Q. *To whom is the Lord plenteous in mercy?*

*A. Pſal.*86.5. Thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.

Q. *Is not the Lord an holy God?*

*A. Pſal.*145.17. The Lord is righteous in all his ways, and holy in all his works.

Q. *Are not the eyes of God upon all men in every place?*

*A. Prov.*15.3. The eyes of the Lord are in every place, beholding the evil and the good.

Q. *Doth God know all our thoughts, and hear all our words, and is he acquainted with all our ways?*

*A Pſal.*139.2,3,4. Thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts afar off. Thou compaſſeſt my path, and my lying down, and art acquainted with all my ways; for there not a word in my tongue, but lo, O Lord, thou knoweſt it altogether.

Q. *Doth*

Q. *Doth God see what we do in the dark, as well as what we do in the light?*

A. *Pſal.*139.12. Yea, the darkneſs hideth not from thee, but the night ſhineth as the day, the darkneſs and the light are both alike to thee.

Q. *Doth not the Lord fill heaven and earth with his preſence?*

A. *Jer.*23.24. Can any hide himſelf in ſecret places that I ſhall not ſee him, ſaith the Lord? Do not I fill heaven and earth, ſaith the Lord?

Q. *Is not the Lord at all times round about his people?*

A. *Pſal.*125.2. As the Mountains are round about Jeruſalem, ſo the Lord is round about his people from henceforth even for ever.

Q. *Seeing God is continually round about us, ought we not to ſet the Lord always before us, and walk as in his ſight?*

A. *Pſal.*16.8. I have ſet the Lord always before me; becauſe he is at my right hand, I ſhall not be moved.

Q. *Is not the Lord a juſt God without iniquity?*

A. *Deut.*32.4. He is the Rock, his work is perfect, for all his ways are Judgment, a God of truth, and without iniquity, juſt and right is he.

Q. *Seeing the Lord is an holy God, without iniquity, do not they wrong God who ſay or think that he is the Author of ſin?*

A. *Jam.*1.13. Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.

Q. *Do not they conceive amiſs of God, who think the Godhead is like unto Gold, or Silver, or any other thing which is graven by the art of man?*

A. *Act.*17.29 For as much then as we are the off-ſpring of God, we ought not to think that the Godhead is like unto Gold, or Silver, or Stone, graven by art and mans device.

Q. *Cannot we live, or move, or ſubſiſt in our being, without God?*

A. *Act.*17.28. In him we live and move, and have our being—

Q. *Whence cometh every good and perfect gift?*

A. *Jam* 1.17. Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableneſs, neither ſhadow of turning.

Q. *Will God give all good things to them that ſeek him?*

A. *Pſal.*34.10. The young Lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.

Q. *What ſhall be done for the man that ſerveth God, and his Son Jeſus Chriſt?*

A. *Joh.*12.26. If any man ſerve me, let him follow me, and where I am, there ſhall alſo my ſervant be. If any man ſerve me, him will my Father honour.

Q. *What muſt we do that we may ſerve God acceptably?*

A. *Heb.*12.28. Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.

Q. *How do prove that God made and preſerveth Heaven and Earth, and the Sea, and all things that are therein?*

A. *Neh.*9.6. Thou even thou art Lord alone, thou haſt made Heaven, the Heaven of Heavens with all their hoſt, the Earth and all things that are therein, the Seas and all that is therein, and thou preſerveſt them all, and the hoſt of Heaven worſhipeth thee.

Q. *Is not Gods making Heaven and Earth an evident proof that nothing is too hard for him?*

A. *Jer* 32.17. Ah Lord God, behold thou haſt made the Heaven and the Earth by thy great power and ſtretched-out Arm, and there is nothing too hard for thee.

Q. *Why did the Lord make all things?*

A. *Prov.*16.4. The Lord hath made all things for himſelf, yea even the wicked for the day of evil.

Q. *Who created man, and how was he created?*

A. Gen.1.27. God created man in his own image, in the image of God created he him, male and female created he them.

Q. *Did not the image of God in which man was created conſiſt in knowledge?*

A. *Col.*3.10. And have put on the new Man, which is renewed in knowledge, after the Image of him that created him.

Q. *Did not the Image of God in which man was created conſiſt in Righteouſneſs and Holineſs, as well as Knowledge?*

A. *Epheſ.*4.24. And that ye put on the new Man, which after God is created in Righteouſneſs and true Holineſs.

Q. *When muſt we begin to remember our Creator?*

A. *Eccleſ.*12.1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.

Q. *Whom muſt we get for the Guide of our youth?*

A. *Jer.*3 4. Wilt thou not from this time cry unto me, My Father, thou art the Güide of my Youth.

Q. *By what means may a young man cleanſe his ways?*

A. *Pſal.*119.9. Wherewithal ſhall a young man cleanſe his way? By taking heed thereto according to thy word.

Q. *What counſel did David give his Son Solomon while he was young?*

A. 1 *Chron* 28.9. And thou, Solomon my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind, for the Lord ſearcheth all hearts, and underſtandeth all

all the imaginations of the thoughts, if thou ſeek him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever.

Q. *when did* David *begin to hope and truſt in God?*

A. *Pſal.* 71. 5. Thou art my hope, O Lord God, thou art my truſt from my youth.

Q *Did not* David *who began in his youth to truſt & hope in God, prove eminent for godlineſs, that he is called a man after Gods own heart?*

A. *Acts* 13. 22.—— I have found David the ſon of Jeſſe, a man after mine own heart, which ſhall fulfil all my will.

Q. *Shall not they that ſeek the Lord early be ſure to find him?*

A. *Prov.* 8. 17. I love them that love me, and thoſe that ſeek me early ſhall find me.

Q. *Did not* Joſiah *begin to ſeek early after God? And was not that the great reaſon why he proved ſo eminent and conſtant in the ways of God?*

A. 2 *Chron.* 34. 2, 3. He did that which was right in the ſight of the Lord, and walked in the ways of *David* his Father, and declined neither to the right hand nor to the left: for in the eighth year of his reign, while he was yet young, he began to ſeek after the God of *David* his Father.——

Q. *Was not* Joſiah *who began early to ſeek after God, ſo eminent for godlineſs that there was no king like him either before or after him?*

A. 2 *Kings* 23. 25. And like unto him was there no King before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes, neither after him aroſe there any like him.

Q. *What councel doth the apoſtle* Paul *give to thoſe that are young?*

A. 2 *Tim.* 2. 22. Flee alſo youthful luſts, but follow Righteouſneſs, Faith, Charity, Peace, with them that call on the Lord out of a pure heart.

Q. *Do not all things come to paſs by the providence of God?*

A. *Rom.* 11. 36. Of him, and through him, and to him are all things, to whom be glory for ever, amen.

Q. *Are thoſe things which ſeem moſt caſual unto us ordered and diſpoſed off wholely and only by the providence of God?*

A. *Prov.* 16. 33. The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord.

Q. *Is God ſo careful of us that there is not the leaſt thing befals us, not ſo much as an hair falls off from our heads but by his providence?*

A. *Mat.* 10. 30. But the very hairs of your head are all numbered.

Q. *Seeing God is thus careful of us, ſhould not this encourage us in all our ſtraits and diſtreſſes to caſt all our care upon the Lord?*

A. 1 *Pet.* 5 7. Caſting all your care upon him, for he careth for you.

Q. *How do you prove that after God had made man upright, he did of himſelf fall from God?*

A. *Eccl.*

A. *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright, but they have ſought out many inventions.

Q. *How do you prove that we are born in ſin?*

A. *Pſal.* 51. 5. Behold I was ſhapen in iniquity and in ſin did my mother conceive me.

Q. *Seeing we are born in ſin, is it not abſolutely neceſſary that we ſhould be born again before we can enter into the Kingdom of Heaven?*

A. *John* 3. 3. Jeſus anſwered and ſaid unto him, verily, verily I ſay unto thee, except a man be born again, he cannot ſee the Kingdom of God.

Q. *Will nothing that any man hath or doth, avail him to ſalvation unleſs he be a new creature?*

A. *Gal.* 6. 15. In Chriſt Jeſus neither circumciſion availeth any thing nor uncircumciſion but a new creature.

Q. *By what means are we born again? Is it not uſually by the hearing the Word of God?*

A. *James* 1. 18. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures.

Q. *What is ſin?*

A. 1 *John* 3. 4. — Sin is the tranſgreſſion of the Law.

Q. *Have not all men ſinned againſt God?*

A. *Rom.* 3. 23. All have ſinned and come ſhort of the glory of God.

Q. *What is the wages of ſin, and which way do we come by eternal life?*

A. *Rom.* 6. 23. The wages of ſin is death, but the gift of God is eternal life through Jeſus Chriſt our Lord.

Q. *Is the death of the body all the wages that is due to ſin, or ſhall the ſoul of the ſinner die alſo?*

A. *Ezek.* 18. 3. —— The ſoul that ſinneth it ſhall die.

Q. *What is the the ſecond death, and who are they that ſhall die this death?*

A. *Rev.* 21. 8. The fearful and unbelieving, and the abominable, and Murderers, Whoremongers, and Sorcerers, and Idolators, and all Liars, ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.

Q. *Do we not ſin when we neglect that good which God commandeth, as well as when we commit that evil which he forbiddeth?*

A. *James* 4. 17. To him that knoweth to do good and doth it not, to him it is ſin.

Q. *Do not ſuch as ſin againſt God wrong their own Souls?*

A. *Prov.* 8. 36. He that ſinneth againſt me, wrongeth his own Soul, all they that hate me love death.

Q. *Doth not God know all our ſecret ſins?*

A. *Pſalm* 90. 8. Thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.

Q. *Will our ſins find us out wherever we go, So as we ſhall not be able to eſcape the puniſhment due to them, unleſs we repent of them?*

A. *Numb.* 32. 23. If ye will not do ſo, behold, ye have ſinned againſt the Lord, and be ſure your ſin will find you out.

Q. *How may we come to be convinced of our ſins? Will not comparing of our hearts and lives with the Law of God bring us to the knowledge of our ſins?*

A. *Rom.* 3. 20.— By the law is the knowledge of ſin.

Q. *When we are convinced of our ſins, whither muſt we look to have our ſins taken away? muſt we not look unto Chriſt?*

A. *John* 1. 29.— Behold the Lamb of God which taketh away the ſins of the World.

Q. *Is not the heart of man before God works a change in him deſperately wicked?*

A. *Jer.* 17. 9. The heart is deceitful above all things, and deſperately wicked, who can know it.

Q. *Seeing the heart is thus wicked, muſt not they that would eſcape eternal death get new hearts and new ſpirits?*

A. *Ezek.* 18. 31. Caſt away from you all your tranſgreſſions, whereby ye have trangreſſed and make you a new heart, and a new ſpirit, for why will you die, O houſe of Iſrael.

Q. *What promiſe have you that God will give you a new heart and new ſpirit?*

A. *Ezek.* 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

Q. *What muſt we do to get a clear heart and a right ſpirit? muſt we not pray earneſtly to God for it?*

A. *Pſal.* 51. 10. Create in me a clean heart, O God, and renew a right ſpirit within me.

Q. *What are we by nature?*

A. *Eph.* 2. 3.—— We were by nature the children of wrath as well as others.

Q. *Do we not abide under the wrath of God as long as we abide in unbelief?*

A *John* 3. 36. He that believeth on the Son, hath everlaſting life, and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.

Q. *What courſe ſhall we take to make our peace with God; muſt not it be by taking hold on Chriſt who is the power and ſtrength of God.* (1 Cor. 1. 24.)

A. Iſa.

A. *Iſa.* 27. 5. Or let him take hold of my ſtrength, that he ma make peace with me, and he ſhall make peace with me.

Q. *Hath not God paſſed the judgment of condemnation upon all me for* Adam's *ſin* ?

A. *Rom.* 5. 18. —By the offence of one judgment came upon al men to condemnation. ———

Q. *What muſt we do to eſcape this condemnation* ?

A. *John* 5. 24. Verily, verily I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.

Q. *Is there no condemnation to them that are in Chriſt Jeſus* ? *And what manner of perſons are they that are in Chriſt Jeſus* ?

A. *Rom* 8.1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.

Q. *Can we do nothing towards the helping of our ſelves out of our ſinful and miſerable condition, without the aſſiſtance of Gods grace* ?

A. *John* 15.5. ——Without me ye can do nothing.

Q. *Is there not help in God for ſuch as have deſtroyed and undone themſelves* ?

A. *Hoſ.*13.9. O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thine help.

Q. *Did not God from the beginning chuſe out of mankind whom he pleaſed to be partakers of eternal life* ? *And are not Gods choſen ones brought to ſalvation through ſanctification and belief of the truth* ?

A. 2 *Theſ.*2.13. —God hath from the beginning choſen you to ſalvation, through ſanctification, and belief of the truth.

Q. *How do you prove that faith is not the cauſe, but the effect of our being ordained to eternal life* ?

A. *Act.*13.48. As many as were ordained to eternal life believed.

Q. *How do you prove that our holineſs is the fruit and effect, and not the cauſe of our Election* ?

A. *Epheſ.*1.4. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love.

Q. *Doth not God call thoſe whom he hath predeſtinated to eternal life* ? *And doth he not juſtifie thoſe whom he calleth, and glorifie thoſe whom he hath juſtified* ?

A. *Rom.*8.30. Moreover whom he did predeſtinate them he alſo called, and whom he called them he alſo juſtified, and whom he juſtified them he alſo glorified.

Q. *When God calls home a ſinner, from what doth he call him* ?

A. 1 *Pet.*2.9. ——That you ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvelous light.

Q. *When*

Q. *When God calls a ſinner, doth he not call him from ſin to holineſs, as well as from darkneſs to light?*

A. 1 *Theſ.* 4.7. God hath not called us unto uncleanneſs but unto holineſs.

Q. *When God calls a ſinner, doth he not call him to fellowſhip with his Son Jeſus Chriſt?*

A. 1 Cor. 1.9 God is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

Q. *Muſt we not be very diligent to get aſſurance that we are called and choſen of God unto eternal life?*

A. 2 *Pet.* 1.10. Wherefore the rather, Brethren, give diligence to make your Calling and Election ſure, for if ye do theſe things, ye ſhall never fall.

Q. *Shall none enter into the Kingdom of Heaven but ſuch as are converted?*

A. *Matth.* 18.3. Verily I ſay unto you, Except ye be converted, and become as little Children, ye ſhall not enter into the Kingdom of Heaven.

Q. *Is not the word of God a powerful and effectual means for the converſion of our Souls?*

A. *Pſal.* 19.7. The Law of the Lord is perfect, converting the Soul, the Teſtimony of the Lord is ſure, making wiſe the ſimple.

Q. *Should not the ſenſe of our inability to convert our ſelves, put us upon praying to God to turn and convert our ſouls to himſelf?*

A. *Lam.* 5.21. Turn thou us unto thee, O Lord, and we ſhall be turned——

Q. *For what end did Jeſus Chriſt come into the world?*

A. 1 *Tim.* 1.15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.

Q. *Were not thoſe ſinners whom Jeſus Chriſt came to ſave, in a loſt undone condition?*

A. *Luke* 19 10. The Son of Man is come to ſeek and to ſave that which was loſt.

Q. *Did not Jeſus Chriſt teſtifie of himſelf that he was the promiſed Meſſias that was to come into the world?*

A. *John* 4.25,26. The woman ſaith unto him, I know that Meſſias cometh, which is called Chriſt; when he is come he will tell us all things. Jeſus ſaith unto her, I that ſpeak unto thee, am he.

Q. *What other proof have you that Jeſus of Nazareth is the promiſed Meſſias, beſides his own teſtimony? Do not all things that are written of the Meſſias by Moſes and the Prophets agree to Jeſus of Nazareth?*

A. *John* 1.41,45. We have found the Meſſias, which is, being interpre-

interpreted, the Christ; we have found him of whom *Moses* in the Law, and the Prophets did write, Jesus of Nazareth the Son of Joseph.

Q. *What other proof have you that Jesus of Nazareth is the promised Messias, besides Moses and the Prophets? Did not the works which he did in his Fathers Name, bear witness of him that he was the Christ?*

A. *John* 10,24,25. Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? If thou be the Christ tell us plainly. Jesus answered them, I told you, and ye believed not, the works that I do in my Fathers name, they bear witness of me.

Q. *What other proof have you that Jesus of* Nazareth *is the promised Messias besides his works? Did not God the Father bear witness by a voice from Heaven that he was his beloved Son?*

A. *Matth.* 3. 17. Lo, a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased.

Q. *Is it not enough to believe that there is a Messias, but is it necessary to salvation to believe that Jesus of* Nazareth, *is the Christ that was to come into the world?*

A. *John* 8 24.—— If ye believe not that I am he, ye shall die in your sins.

Q. *Why was Christ called by the name of Jesus?*

A. *Mat.* 1. 21. Thou shalt call his name Jesus for he shall save his people from their sins.

Q. *Who was Jesus Christ?*

A. 1 *Tim.* 3. 16. God manifest in the flesh.

Q. *How do you prove that Jesus Christ is God?*

A. *John* 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God,

Q. *Doth not all the fulness of the Godhead dwell in Jesus Christ?*

A. *Col.* 2. 9. In him dwelleth all the fulness of the Godhead bodily.

Q. *Is not Jesus Christ in respect of his Godhead equal with God the Father?*

A. *Phil.* 2. 6. Who being in the form of God, thought it not robbery to be equal with God,

Q. *Seing Jesus Christ is God, may not this encourage all persons from one end of the earth to the other, to look unto him for salvation?*

A. *Isa.* 45. 22. Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else.

Q. *How do you prove that Jesus Christ being God, became man, and dwelt amongst the sons of men?*

A. *John* 1. 14. The Word was made flesh and dwelt among us, and

and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth.

Q. *Was the body of Christ of the same nature with ours, consisting of flesh and bloud as our bodies do?*

A. *Heb.* 2. 14. Forasmuch then as the children are partakers of flesh and bloud, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil.

Q. *How do you prove that Jesus Christ was born of a Virgin?*

A. *Matth.* 1. 23. Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is God with us.

Q. *What was the Virgins name that conceived and brought forth Jesus Christ?*

A. *Luke* 1. 27. —The Virgins name was *Mary*: 30. 31. The Angel said unto her. Fear not Mary, for thou hast found favour with God, and behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.

Q. *When the Virgin Mary asked the Angel how it could be that she which had not known a man should have a Son, what did he say to her?*

A. *Luke* 1. 35. The Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing that shall be born of thee, shall be called the Son of God.

Q. *How do you prove that there was neither original nor actual sin in Christ?*

A. 1 *John* 3. 5. And ye know that he was manifested to take away our sins, and in him there is no sin.

Q. *Why did Jesus Christ undergo such great sufferings when he was in the world, seeing he never sinned against God?*

A. *Isah.* 53. 5. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

Q. *How do you prove that Jesus Christ died for our sins, and was buried, and rose again the third day?*

A. 1 *Cor.* 15. 3. 4. I delivered unto you first of all that which I also received, how that Christ dyed for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures.

Q. *How do you prove that after Christ was risen from the dead, he ascended into heaven?*

A. *John* 20. 17.— Go to my brethren and say unto them I ascend unto my Father and your Father, unto my God, and your God.

Q. *Was*

Q. *Was it not expedient for us that Jesus Christ should leave the world and ascend into heaven, in order to his sending the comforter to us?*

A. *John* 16. 7. Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you.

Q. *Who is the Comforter that Jesus Christ hath promised to send to us, and to whom shall he be sent and how long shall he continue with us?*

A. *John* 14. 15, 16, 17. If you love me keep my commandements, and I will pray the Father, and he shall give you another Comforter that he may abide with you for ever, even the spirit of Truth.——

Q. *Doth not Jesus Christ who is ascended into Heaven, sit there at Gods right hand, having the Angels and all creatures made subject to him?*

A. 1 *Pet.* 3. 22. Who is gone into heaven, and is on the right hand of God, Angels and authorities and powers being made subject unto him.

Q. *What Doth Christ do for us in Heaven? Doth he not appear before God, as our advocate and intercessour to plead our cause for us?*

A. *Heb* 9. 24. Christ is not entered into the holy places made with hands, which are the figure of the true, but into heaven it self, now to appear in the presence of God for us.

Q. *Shall not the same Jesus that ascended into heaven come again from Heaven?*

A. *Acts* 1 11. Ye men of Galilee why stand ye gazing up into Heaven, this same Jesus which is taken up from you into Heaven shall so come, in like manner as ye have seen him go into Heaven.

Q. *For what end will Jesus Christ come again, is it not to judge the quick and the dead, and to fetch all his servants into the Kingdom of Heaven?*

A. 2 *Tim*, 4. 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom.

John 14. 3. If I go and prepare a place for you, I will come again and receive you unto my self, that where I am, there you may be also.

Q. *May not the death, resurrection, ascension and intercession of Jesus Christ give great assurance to all the people of God, that they shall never come into condemnation?*

A. *Rom.* 8. 34 Who is he that condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Q. *Who are they for whom Christ maketh intercession? Doth he not intercede for them that come to God by him, and is he not able to save to the uttermost all that come to him?*

A. *Heb.* 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

Q. *Who*

Q. *Who are they that are invited to Come to Christ* ?

A. *Matth.* 11. 28. Come unto me all ye that labour and are heavy laden, and I will give you rest.

Q. *May all that thirst after Christ and are willing to have Christ, come to him* ?

A. *Rev.* 22. 17. The Spirit and the Bride say, come, and let him that heareth, say, come, and let him that is athirst, come, And whosoever will, let him take the water of life freely.

Q. *May such as have no money, that is, Such as are poor worthless creatures come to Christ, if they thirst after him* ?

A. *Isa.* 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price.

Q. *Will Jesus Christ cast out none that come to him?*

A. *John* 6. 37. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.

Q. *Can no man come to Christ except the Father draw him* ?

A. *John* 6. 44. No man can come to me, except the Father which hath sent me draw him.

Q. *Seeing we cannot come to Christ of our selves, must we not pray that we may be drawn to him, and after we are drawn to Christ, must we not remember Gods love which he hath shown in bringing us to Christ, and love, rejoyce in, and be thankful to him for drawing us to Christ* ?

A. *Cant.* 1. 4. Draw me, we will run after thee. The King hath brought me into his chambers. We will be glad and rejoyce in thee, we will remember thy love more then wine, the upright love thee.

Q. *What doth Jesus Christ require of those that come to him* ?

A. *Mat.* 11. 29. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

Q. *What benefits have we by Jesus Christ* ?

A. 1 *Cor.* 1. 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.

Q. *Hath not God blessed us with all Spiritual blessings in Christ Jesus* ?

A. *Eph.* 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Q. *Is Salvation to be had no other way but by Jesus Christ* ?

A. *Acts* 4. 12. Neither is there Salvation in any other, for there is none other name under Heaven given among men whereby we must be saved.

Q. *Shall they and none but they that have Christ, have eternal life* ?

A. *John* 5. 12. He that hath the Son hath life, and he that hath not the Son of God, hath not life.

Q. *What is the misery of those that are without Christ? Are they not without God, without hope, without an interest in the promises, and cut off from all the priviledges, that belong to the people of God?*

A. *Eph.* 2. 12. At the time ye were without Christ, being aliens from the Common-wealth of *Israel*, and strangers from the Covenants of promise, having no hope, and without God in the world.

Q. *Is there not such an excellency in Christ, as that we should willingly suffer the loss of all things so that we may win Christ?*

A. *Phil.* 3. 8. Yea doubtless, and I count all things but loss, for the excellency of the knowledg of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.

Q. *What must we do that we may be partakers of Christ?*

A. *Heb.* 3. 14. We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

Q. *How shall we know whether we be in Christ?*

A. 2 *Cor.* 5. 17. If any man be in Christ, he is a new creature; Old things are past away, behold, all things are become new.

Q. *Are they none of Christs, that have not his Spirit?*

A, *Rom.* 8. 9 —Now if any man have not the Spirit of Christ, he is none of his.

Q. *Must we not love Christ above our neareſt and deareſt relations?*

A, *Mat.* 10. 37. He that loveth Father or Mother more then me, is not worthy of me, and he that loveth Son or Daughter more then me, is not worthy of me.

Q. *Are they not under a curse, and shall they not remain so till the Lord comes, who do not love Jesus Christ?*

A. 1 *Cor.* 16. 22. If any man love not the Lord Jesus Christ, let him be *Anathema, Maranatha.*

Q. *Who is it that loveth Christ; and what shall we gain by loving him?*

A. *John* 14. 21. He that hath my Commandements and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.

Q. *Will not God the Father and his Son Jesus Christ come to that man that loveth Christ and make their abode with him?*

A. *v.* 23. Jesus answered and said unto him, if a man love me, he will keep, my words, and my Father will love him, and we will come unto him and make our abode with him.

Q. *Must not they that would be Christs Disciples deny themselves, take up their cross and follow him?*

A. *Mark* 8. 34. When he had called the people unto him, with his Disciples also, he said unto them, whosoever will come after me,

let

let him deny himſelf, and take up his croſs, and follow me.

Q. *Muſt we not forſake all we have for Chriſts ſake when God calls us to it?*

A. *Luke* 14. 33. Whoſoever he be of you that forſaketh not all that he hath, he cannot be my Diſciple.

Q. *What ſhall be given to them that forſake any thing for Chriſt?*

A. *Mat.* 19. 29. Every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.

Q. *What is the Covenant that God hath made with his people in the days of the Goſpel?*

A. *Heb.* 8. 10, 11, 12. This is the Covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord, I will put my Laws into their mind and write them in their hearts, and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour and every man his brother, ſaying, know the Lord, for all ſhall know me, from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

Q. *Doth not this Covenant contain all that we can deſire, and all that is neceſſary for our Salvation?*

A. 2 *Sam.* 23. 5. Although my houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things and ſure, for this is all my ſalvation, and all my deſire, although he make it not to grow.

Q. *How do you prove that God will take thoſe into this Covenant, which come to Jeſus Chriſt the Mediator of the covenant?*

A. *Iſa.* 55. 3. Encline your ear and come unto me, hear and your ſouls ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of David.

Q. *When once God hath taken us into Covenant with himſelf, ſhall his Covenant never be removed from us?*

A. *Iſa.* 54. 10. The Mountains ſhall depart, and the Hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

Q. *Who are they to whom God hath promiſed to reveal his Covenant?*

A. *Pſa.* 25. 14. The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant

Q. *What promiſe have you that God will bring you into the bond of his Covenant?*

A. *Ezek.* 20. 37. I will cauſe you to paſs under the rod, and I will bring you into the bond of the Covenant.

Q. *For what end hath God given us ſuch great and precious promiſes, as are contained in the Covenant of grace?*

A. 2. *Pet.* 1. 4. Whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

Q. *Do not the promiſes belong to all that are effectually called?*

A. *Acts* 2. 39. The promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

Q. *What muſt we do that we may inherit the promiſes?*

A. *Heb.* 6. 12, That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

Q. *Do we not need patience to wait for the promiſes, when we have done what we can to obtain them?*

A. *Heb.* 10. 36. Ye have need of patience, that after you have done the will of God, ye might receive the promiſe.

Q. *Are not the promiſes powerful arguments to excite us to cleanſe our ſelves from all filthineſs of the fleſh and ſpirit?*

A. 2 *Cor.* 7. 1. Having therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

Q. *Is it not the command of God that we ſhould believe in the name of his Son Jeſus Chriſt?*

A. 1 *John* 3. 23. This is his commandement, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another as he gave us commandement.

Q. *Hath not God promiſed eternal life to every one that believeth in his Son Jeſus Chriſt?*

A. *John* 3. 16. God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.

Q. *Wherein lieth the nature of Faith? Is not coming to Chriſt for Chriſt himſelf and all his benefits, believeing on him?*

A. *Joh.* 6. 35. Jeſus ſaid unto them, I am the bread of life, he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.

Q. *By what other expreſſion is the nature of Faith ſet forth? Is not receiveing Chriſt as he is offered in the goſpel believeing on him?*

A. *Joh.* 1. 12. But as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

Q. *After we have received Jeſus Chriſt for our Lord and Saviour, muſt we not walk in him?*

A. *Col.*

A. *Col.* 2. 6. As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him.

Q. *After we are united to Chriſt by Faith, is it not our duty to abide in Chriſt?*

A. *Joh.* 15. 4. Abide in me, and I in you. As the branch cannot bring forth fruit of it ſelf, except it abide in the vine, no more can ye, except ye abide in me.

Q. *What promiſe have you, that God will enable you to abide in Chriſt, which may comfort and encourage you, when you are aſſaulted with temptations to fall away from him?*

A. 1 *Joh.* 2. 27.— Ye ſhall abide in him.

Q. *What will Jeſus Chriſt do for thoſe that continue with him in his temptations?*

A. *Luk.* 22. 28, 29. Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me.

Q. *Is it not the duty of all ſuch as ſay they abide in Chriſt, to walk as Chriſt walked when he was in this world?*

A. 1 *Joh.* 2. 6. He that ſaith he abideth in him, ought himſelf alſo to walk, even as he walked.

Q. *Muſt not they that would be ſaved by Chriſt obey him as well as believe in him?*

A. *Heb.* 5. 9. And being made perfect, he became the author of eternal Salvation unto all them that obey him.

Q. *How ſhall we know that we believe in Chriſt? Is not prizing Chriſt an evidence of faith?*

A. 1 *Pet.* 2, 7. Unto you which believe, he is precious——

Q. *Muſt not they that believe in Chriſt be careful to maintain good works?*

A. *Tit.* 3. 8. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works, theſe things are good and profitable unto men.

Q. *Shall not all unbelievers go to Hell?*

A. *Mark* 16. 16. He that believeth and is baptized ſhall be ſaved, but he that believeth not, ſhall be damned.

Q. *Seeing ſuch as believe not ſhall be damned, doth it not concern every man to take heed of the ſin of unbelief as well as other ſins?*

A. *Heb.* 3. 12. Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

Q. *How ſhall a man come by faith? muſt it not be by the gift of God?*

A. *Eph.* 2. 8. By grace are ye ſaved, through faith and that not of your ſelves, it is the gift of God.

Q. *Which way doth God work faith? Is it not moſt uſually by hearing the word?*

A. *Rom.* 10. 17. So then, faith cometh by hearing, and hearing by the word of God.

Q. *Is not true faith accompanied with repentance?*

A. *Acts* 11. 21— A great number believed, and turned unto the Lord.

Q. *Who are they whom God commandeth to repent?*

A. *Acts* 17. 30. The times of this ignorance God winked at, but now commandeth all men every where to repent.

Q. *Wherein lyeth the nature of repentance? Is it not in turning from all our tranſgreſſions?*

A. *Ezek.* 18. 30. I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord God; Repent and turn your ſelves from all your trangreſſions, ſo iniquity ſhall not be your ruine.

Q. *Doth not repentance include our turning to God and doing good works as well as forſaking our ſinful ways?*

A. *Acts* 26. 20.—That they ſhould repent and turn to God and do works meet for repentance.

Q. *Do not penitent perſons ſorrow for their ſins in a godly ſort as well as forſake them?*

A. *Pſalm* 38. 18. I will declare mine iniquity, I will be ſorry for my ſin.

Q. *What ſhall become of all thoſe that do not repent?*

A. *Luke* 13. 3. I tell you, nay, but except you repent, ye ſhall all likewiſe periſh.

Q. *Is it not an hard matter for thoſe that have gotten a cuſtom of ſinning to repent of their ſins?*

A. *Jer.* 13. 23. Can the Ethiopian change his skin or the Leopard his ſpots; then may ye alſo do good, that are accuſtomed to do evil.

Q. *Did not God ſend his Son Jeſus Chriſt to turn us from our ſins?*

A. *Acts* 3. 26. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

Q. *Was not Jeſus Chriſt exalted to give repentance to thoſe that cannot repent of themſelves?*

A. *Acts* 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Iſrael, and forgiveneſs of ſins.

Q. *When we find our inability to repent muſt we not bemoan it before the Lord, and pray to him to turn us?*

A. *Jer.* 31. 18. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a Bullock unaccuſtomed to the yoak, turn thou me, and I ſhall be turned, for thou art the Lord my God.

Q. *When*

Q. *When the Lord heard Ephraim bemoaning his ſins, and praying to be turned from them, what did he ſay to Ephraim?*

A. *Verſe* 20. Is Ephraim my dear Son? Is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.

Q. *Will not God ſave all penitent perſons from the pit of Hell and give them eternal life?*

A. *Job.* 33. 27. 28. He looketh upon men, and if any ſay, I have ſinned, and perverted that which was right, and it profited me not, he will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

Q. *What ſhall become of thoſe who being often reproved, do harden their hearts and go on ſtill in their ſins?*

A. *Prov.* 29. 1. He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.

Q. *Is not repentance of ſuch great excellency, that the Angels of Heaven rejoyce, when any one ſinner is brought to repentance?*

A. *Luke* 15. 10. Likewiſe I ſay unto you, there is joy in the preſence of the Angels of God, over one ſinner that repenteth.

Q. *Do not penitent perſons loath and abhor themſelves for their ſins?*

A. *Job.* 42. 6. I abhor my ſelf and repent in duſt and aſhes.

Q. *What promiſe have you that God will cauſe you to loath and abhor your ſelf for your ſins?*

A. *Ezek.* 36. 31. Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath your ſelves in your own ſight, for your iniquities and for your abominations.

Q. *What promiſe have you that God will cauſe you to return to him with your whole heart?*

A. *Jer.* 24. 7. I will give them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God, for they ſhall return unto me with their whole heart.

Q. *What promiſe have you, that God will keep you that you ſhall not turn away from him, after you are returned to him?*

A. *Jer.* 3. 19. ——Thou ſhalt call me, My Father, and ſhalt not turn away from me.

Q. *Shall not they that repent obtain forgiveneſs of their ſins?*

A. *Acts* 3. 19. Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

Q. *Is there not ſufficient virtue in the bloud of Chriſt to cleanſe us from all ſorts of ſin?*

A. 1 *John* 1. 7——The bloud of Jeſus Chriſt his Son cleanſeth us from all ſin.

Q. *Do not all the Prophets aſſure us that whoſoever believeth in Chriſt ſhall receive remiſſion of ſins?*

A. *Acts* 10. 43. To him give all the Prophets witneſs, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins.

Q. *Shall not all that believe be juſtified from all things, from which they could not be juſtified by the law of Moſes?*

A. *Act.* 13. 38, 39. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins, And by him all that believe are juſtified from all things from which ye could not be juſtified by the Law of Moſes.

Q. *Will not God, as ſure as he is juſt and faithful, forgive us our ſins, & cleanſe us from all unrighteouſneſs, if we confeſs our ſins to him?*

A. 1 *John* 1. 9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

Q. *Suppoſe a man hath been a very wicked man, and hath committed abundance of ſin, is there hope for ſuch a man, that God will have mercy on him, and pardon his ſins, if he forſake his evil ways, and return to the Lord?*

A. *Iſa.* 55. 7. Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Q. *Suppoſe a mans ſins be of a deep dye, crimſon and ſcarlet ſins, heinous tranſgreſſions, is there hope that God will pardon him upon his repentance?*

A. *Iſa.* 1. 16, 17, 18. Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow, come now and let us reaſon together, ſaith the Lord, though your ſins be as ſcarlet, they ſhall be as white as ſnow, though they be red like crimſon, they ſhall be as wooll.

Q. *Is there hope for ſuch as have rebelled againſt God, that the Lord will pardon them upon their repentance?*

A. *Dan* 9. 9. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him.

Q. *Is there hope for ſuch as have continued a long time in their ſins, even till they have wearied the Lord, that the Lord will pardon them upon their repentance?*

A. *Iſa.* 43. 24, 25——Thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities, I, even I, am he, that bloteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.

Q. *If*

Q. *If a man backſlide from God after he hath obtained mercy, is there hope that God will pardon his backſlidings, if he return again to the Lord?*

A. *Jer.*3.22. Return ye back-ſliding Children, and I will heal your backſlidings: Behold we come unto thee, for thou art the Lord our God.

Q. *Muſt not ſuch as believe in Chriſt be careful that they do not ſin againſt God? And when they do fall into ſin, is not Chriſt their Advocate, to plead with his Father that their ſins may not be imputed to them?*

A. 1 *John* 2.1,2. My little children, theſe things write I unto you, that ye ſin not, and if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins; and not for ours onely, but alſo for the ſins of the whole world.

Q. *How are we juſtified? By faith, or by the works of the law?*

A. *Rom.*3.28. Therefore we conclude that a man is juſtified by faith, without the deeds of the law.

Q. *Should not Gods mercy in forgiving our ſins, cauſe us to forgive one another?*

A. *Epheſ.*4.32. Be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you.

Q. *Hath not God promiſed to ſubdue our ſins, as well as to pardon them?*

A. *Mich.*7.18,19. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage, he retaineth not his anger for ever, becauſe he delighteth in mercy. He will turn again, he will have compaſſion upon us, he will ſubdue our iniquities, and thou wilt caſt all their ſins into the depths of the Sea.

Q. *Seeing God hath promiſed to pardon and ſubdue our ſins, ought we not to hope in God, that he will purge away our tranſgreſſions, even at ſuch times as we feel iniquity prevailing againſt us?*

A. *Pſal.*65.3. Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away.

Q. *Muſt we not truſt in the Lord at all times?*

A. *Pſal.*62.8. Truſt in him at all times ye people, pour out your heart before him, God is a refuge for us.

Q. *Why muſt we truſt in the Lord for ever?*

A. *Iſa.*26.4. Truſt ye in the Lord for ever, for in the Lord JEHOVAH is everlaſting ſtrength.

Q. *Will not the Lord keep that man in perfect peace that truſts in him?*

A. *Iſa.* 26. 3. Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee, becauſe he truſteth in thee.

Q. *May*

Q. *May ſuch as walk in darkneſs and ſee no light, truſt in the Lord?*

A. *Iſa* 50.10. Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darkneſs, and hath no light, let him truſt in the Name of the Lord, and ſtay upon his God.

Q. *Suppoſe a man be brought ſo low that he almoſt deſpaireth of ever ſeeing God, ought ſuch an one to truſt in the Lord?*

A. *Job* 35.14. Although thou ſayeſt thou ſhalt not ſee him, yet judgment is before him, therefore truſt thou in him.

Q. *Muſt we truſt in God, when he killeth us?*

A. *Job* 13.15. Though he ſlay me, yet will I truſt in him—

Q. *What promiſe have you that God will inable you to truſt in Chriſt?*

A. *Rom.*15.12. There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

Q. *What promiſe have you that God will help you to truſt in him in your greateſt afflictions?*

A. *Zeph.*3.12. I will leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.

Q. *What promiſe have you that God will cauſe you to truſt in him in truth?*

A. *Iſa.*10.20. And it ſhall come to paſs in that day that the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſhall no more again ſtay upon him that ſmote them, but ſhall ſtay upon the Lord, the holy One of Iſrael in truth.

Q. *How muſt we love God?*

A. *Deut.*6.5. Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.

Q. *What promiſe have you that God will help you thus to love him?*

A. *Deut.* 30. 6. The Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart, and with all thy ſoul, that thou mayeſt live.

Q. *What hath God prepared in Heaven for thoſe that love him?*

A. 1 *Cor.* 2. 9.—Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

Q. *Shall not all things work together for good to them that love God?*

A. *Rom.*8.28. We know that all things work together for good to them that love God, to them who are the called according to his purpoſe.

Q. *How may we know whether we love God?*

A. 1 *John* 5.3. This is the love of God, that we keep his commandments, and his commandments are not grievous.

Q. *Muſt*

Q. *Muſt not he that loveth God, love his brother alſo?*

A. 1 *John* 4.21. This commandment have we from him, that he who loveth God, love his Brother alſo.

Q. *How muſt we love our neighbour?*

A. *Mat.*22,39. —Thou ſhalt love thy neighbour as thy ſelf.

Q. *Muſt we not love one another as Chriſt hath loved us?*

A. *John* 15.12. This is my Commandment, that ye love one another as I have loved you.

Q. *Do not they dwell in God, and God dwell in them, who dwell in love?*

A. 1 *John* 4.16. ——God is love, and he that dwelleth in love, dwelleth in God, and God in him.

Q. *Is it not an evident token that we are the Diſciples of Chriſt, when we love one another?*

A. *John* 13.35. By this ſhall all men know that ye are my Diſciples, if ye have love one to another.

Q. *Will not love keep us from doing any kind of evil to any man?*

A. *Rom.*13.10. Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law.

Q. *Ought we not from a principle of love to be as ready to do all the good we can for every man, as we would be if we were his Servant?*

A. *Gal.*5,13. ———By love ſerve one another.

Q. *What is the ſum and ſubſtance of all the directions that Moſes in the Law, and the Prophets have given us to direct us how to carry our ſelves towards our neighbour?*

A. *Matth.* 7. 12. All things whatſoever ye would that men ſhould do unto you, do ye even ſo to them, for this is the Law and the Prophets.

Q. *Muſt not we love and do good to our worſt enemies that we have in the world, even to ſuch as hate, perſecute, and uſe us deſpitefully?*

A. *Mat.*5 44. But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.

Q. *Is it not good for a man to hope in God, and quietly to wait for his ſalvation?*

A. *Lam.*3.26. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.

Q. *Doth not God take pleaſure in ſuch as hope in his mercy?*

A. *Pſal.*147.11. The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

Q. *Will not God redeem us from all our iniquities, if we hope in him?*

A. *Pſal.*130.7,8. Let Iſrael hope in the Lord, for with the Lord there is mercy, and with him there is plenteous redemption, and he ſhall redeem Iſrael from all his iniquities.

Q. *Ought*

Q. *Ought we not to keep up our hope in God when we find our ſoul much diſquieted and caſt down?*

A. *Pſalm* 42. 11. Why art thou caſt down O my ſoul, and why art thou diſquieted within me, hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.

Q. *Were not the Scriptures written for this very end to encourage us in all our troubles and diſtreſſes to hope in God?*

A. *Rom.* 15. 4. Whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Q. *What promiſe have you, that God will enable you to hope in him in times of greateſt diſtreſs?*

A. *Joel.* 3. 15, 16. The Sun and the Moon ſhall be darkned and the Stars ſhall withdraw their ſhining, the Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the Heavens and the earth ſhall ſhake, but the Lord will be the hope of his people, and the ſtrength of the Children of Iſrael.

Q. *Doth not God ſtreightly charge us to wait upon him?*

A. *Pſalm* 27. 14. Wait on the Lord, be of good courage, and he ſhall ſtrengthen thy heart, wait, I ſay, on the Lord.

Q. *How long muſt we wait on the Lord?*

A. *Hoſ.* 12. 6. Turn thou to thy God, keep mercy and judgement and wait on thy God continually.

Q. *What hath God prepared for them that wait for him?*

A. *Iſa.* 64. 4. Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.

Q. *Shall not they that wait upon the Lord renew their ſtrength?*

A. *Iſa.* 40. 31. They that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint.

Q. *What will God give the man that delighteth in him?*

A. *Pſalm* 37. 4. Delight thy ſelf alſo in the Lord, and he ſhall give thee the deſires of thine heart.

Q. *Is not delight God an evidence that God is our God, and that he hath put his Law into our hearts?*

A. *Pſalm* 40. 8. I delight to do thy will, O my God, yea thy Law is within my heart.

Q. *What promiſe have you that God will help you to delight in him?*

A. *Job* 22. 23, 26. If thou return to the Almighty—— Then ſhalt thou have thy delight in the Almighty, and ſhall lift up thy face unto God.

Q. *Muſt*

Q. *Muſt we not rejoyce always in God?*

A. *Phil.* 4. 4. Rejoyce in the Lord alway, and again I ſay, rejoyce.

Q. *Ought we not to rejoyce in God, at ſuch times as we are ſtript of all worldly comforts?*

A. *Hab.* 3. 17, 18. Although the Fig-tree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no heard in the ſtalls, yet I will rejoyce in the Lord; I will joy in the God of my ſalvation.

Q. *What promiſe have you that God will enable you to rejoyce in him, even when you are brought into a poor and low condition?*

A. *Iſa.* 29. 19. The meek ſhall encreaſe their joy in the Lord, and the poor among men ſhall rejoyce in the holy one of Iſarel.

Q. *Who are they that are called upon to fear the Lord?*

A. *Pſalm* 33. 8. Let all the earth fear the Lord, let all the inhabitants of the world ſtand in aw of him.

Q. *Will God fulfil the deſires of them that fear him?*

A. *Pſal.* 145. 19. He will fulfil the deſire of them that fear him, he alſo will hear their cry, and will ſave them.

Q. *Will not the Lord be for a Sanctuary in time of trouble to them that fear him?*

A. *Iſa.* 8. 13, 14. Sanctifie the Lord of hoſts himſelf, and let him be your fear and let him be your dread, and he ſhall be for a Sanctuary ——

Q. *Shall not the Sun of righteouſneſs ariſe with healing under his wings upon them that fear God?*

A. *Mal.* 4. 2. Unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with healing in his wings, and ye ſhall go forth and grow up as calves of the ſtall.

Q. *Ought we not to fear God above all the men in the world?*

A. *Luke* 12. 4, 5. I ſay unto you, my friends, be not afraid of them that kill the body and after that have no more that they can do, but I will forwarn you whom you ſhall fear, Fear him, which after he hath killed, hath power to caſt into Hell, yea, I ſay unto you, fear him.

Q. *Hath not God laid up wonderful bleſſings in ſtore for them that fear him?*

A. *Pſalm* 31. 19. O how great is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the ſons of men.

Q. *Wherein conſiſteth the fear of God? Doth it not conſiſt in hating and departing from ſin?*

A. *Prov.* 8. 13. The fear of the Lord is to hate evil — *Prov.* 16. 6.

By

By mercy and truth iniquity is purged, and by the fear of the Lord, men depart from evil.

Q. *What promiſe have you that God will put his fear into your heart?*

A. *Jer.* 32. 40. I will make an everlaſting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.

Q. *When we eat or drink, or do any other action, muſt not all that we do, be done to the glory of God?*

A. 1 *Cor.* 10. 31. Whether ye eat or drink, or whatſoever ye do, do all to the glory of God.

Q. *Muſt we not glorifie God with our bodies and ſpirits?*

A. 1 *Cor.* 6. 20. Ye are bought with a price, therefore glorifie God in your body and in your ſpirit, which are Gods.

Q. *Muſt we not honour God with our ſubſtance?*

A. *Prov.* 3. 9. Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe.

Q. *Is it not our duty to glorifie God before all ſorts of people?*

A. *Lev.* 10. 3——I will be ſanctified in them that come nigh me, and before all the people I will be glorified———

Q. *Do we not glorifie God when we praiſe him?*

A. *Pſalm* 50. 23. Who ſo offereth praiſe, glorifieth me, and to him that ordereth his converſation aright, will I ſhow the ſalvation of God.

Q. *Do we not glorifie God when we are fruitful in good works?*

A. *John* 15. 8. Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my Diſciples.

Q. *Do we not give glory to God when we rely upon his promiſes?*

A. *Rom.* 4. 20. He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God.

Q. *Do we not glorifie God when we lead righteous lives?*

A. *Iſa.* 60 21. Thy people ſhall be all righteous——that I may be glorified.

Q. *What promiſe have you that God will enable you to glorifie him?*

A. *Pſalm* 50. 15. Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.

Q. *Will not God honour thoſe that honour him?*

A. 1 *Sam.* 2. 30—Them that honour me, I will honour, and they that diſpiſe me, ſhall be lightly eſteemed.

Q. *To whom and for what muſt we pray?*

A. *Phil.* 4. 6. Be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.

Q. *If we follow this councel of the Apoſtle, in making known our requeſts to God in every thing by prayer, will not this bring us great peace?*

A. *Verſ*

A. *Verſe* 7. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

Q. *May not all fleſh take encouragment to call upon God, upon this account that he is a God hearing prayers* ?

A. *Pſalm* 65. 2. O thou that heareſt prayer, unto thee ſhall all fleſh come.

Q. *May we give religious worſhip to Saints and Angels, or muſt we worſhip and ſerve God only* ?

A. *Mat.* 4. 10——Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

Q. *Can we have acceſs to God no other way but by Jeſus Chriſt* ?

A. *John* 14. 6. Jeſus ſaith unto him, I am the way, the truth, and the life, no man cometh unto the Father but by me.

Q. *Will not the Lord do great and mighty things for his praying people*?

A. *Jer.* 33. 3. Call unto me and I will ſhew thee great and mighty things, which thou knoweſt not.

Q. *Will God give us every thing that we aſk of him in the name of Jeſus Chriſt* ?

A. *John* 16. 23. Verily, verily I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you.

Q. *Muſt we not avoid raſhneſs in prayer* ?

A. *Eccl.* 5. 2. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God, for God is in Heaven, and thou upon earth, therefore let thy words be few.

Q. *Muſt we aſk nothing in prayer but what is according to the will of God* ? *And when we aſk what is according to his will may we be confident he will hear us* ?

A. 1. *John* 5. 14. This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

Q. *What place ſhould we chuſe to pray in* ? *Is not a ſecret place beſt for prayer* ?

A. *Matth.* 6. 6. But thou, when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

Q. *Whoſe prayers avail much with God* ?

A. *James* 5. 16. Confeſs your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Q. *Will not God hear the prayers of impenitent ſinners* ?

A. *John* 9. 31. We know that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth.

Q. *Suppoſe a man be not an open ſinner, yet if he regard iniquity in his heart, will not this hinder his prayers from being accepted with God* ?

A. *Pſalm*

A. *Pſalm* 66. 18. If I regard iniquity in my heart, the Lord will not hear me.

Q. *If we abide in Chriſt and his word abide in us, may we have of God whatſoever we will aſk in prayer ?*

A. *John* 15. 7. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.

Q. *Is faith in prayer of ſuch efficacy that we ſhall receive all things whatſoever we aſk in prayer believing ?*

A. *Matth.* 21. 22. All things whatſoever ye ſhall ask in prayer believing ye ſhall receive.

Q. *Will not God pour out his wrath upon thoſe perſons and families, that do not call upon him ?*

A. *Jer.* 10. 25. Pour out thy fury upon the Heathen that know thee not, and upon the families that call not on thy name——

Q. *Can we not pray as we ought unleſs the ſpirit help our infirmities ?*

A. *Rom.* 8. 26. Likewiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the ſpirit it ſelf maketh interceſſions for us with groanings which cannot be uttered.

Q. *What promiſe have you that God will pour out the ſpirit of grace and ſupplications upon you ?*

A. *Zech.* 12. 10. I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſuplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born.

Q. *When we can't expreſs our wants with words, are not our deſires and groans known to God ?*

A. *Pſa.* 38. 9. Lord, all my deſire is before thee, and my groaning is not hid from thee.

Q. *When we have prayed to God, muſt we not obſerve what anſwers God gives to our prayers ?*

A. *Pſalm.* 85. 8. I will hear what God the Lord will ſpeak, for he will ſpeak peace unto his people, and to his Saints, but let them not turn again to folly.

Q. *When we find God anſwering our prayers, ſhould not this make us love God and call upon him as long as we live ?*

A. *Pſal.* 116. 1. 2. I love the Lord, becauſe he hath heard my voice, and my ſupplications, becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live.

Q. *If we do not find God anſwering us, muſt we not continue in prayer ?*

A. *Col.* 4. 2. Continue in prayer, and watch in the ſame with thankſgiving.

Q. I

Q. *If we continue to pray and wait upon God, will he not in due time hear and anſwer our prayers?*

A. *Pſal.*40.1. I waited patiently for the Lord, and he enclined unto me, and heard my cry.

Q. *Is it not the will of God that in every thing we ſhould give thanks?*

A. 1 *Theſ.*5.18. In every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you.

Q. *Doth not the ſacrifice of praiſe pleaſe God more than all the ſacrifices under the law?*

A. *Pſal.*69.30,31. I will praiſe the name of God with a Song, and will magnifie him with thankſgiving; This alſo ſhall pleaſe the Lord better than an Ox or Bullock that hath horns and hoofs.

Q. *Muſt we not bleſs God every morning for the mercies of the night, and every night for the mercies of the day?*

A. *Pſal.*92.1,2. It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt high; to ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night.

Q. *Ought we not to continue this courſe of bleſſing and praiſing God morning and evening, every day as long as we live?*

A. *Pſal.*145.2. Every day will I bleſs thee, and I will praiſe thy name for ever and ever.

Q. *How muſt we bleſs and praiſe God? Muſt it not be done with our ſouls, as well as with our lips?*

A. *Pſal.*103.1,2. Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy Name; bleſs the Lord, O my ſoul, and forget not all his benefits.

Q. *Muſt not our praiſes as well as our prayers be offered up to God by Jeſus Chriſt?*

A. *Heb.*13.15. By him therefore let us offer the ſacrifice of praiſe to God continually, that is the fruit of our lips, giving thanks to his Name.

Q. *What promiſe have you that God will inable you to praiſe him?*

A. *Iſa.*43.21. This people have I formed for my ſelf, they ſhall ſhew forth my praiſe.

Q. *Is not ſinging of Pſalms an Ordinance of Chriſt? And when we uſe this ordinance, muſt we not ſing in a gracious manner?*

A. *Col.*3.16. Let the word of Chriſt dwell in you richly, in all wiſdom, teaching and admoniſhing one another in pſalms, and hymns and ſpiritual ſongs, ſinging with grace in your hearts unto the Lord.

Q. *Where elſe are we commanded to ſing pſalms?*

A. *Jam.*5.13. Is any among you afflicted? Let him pray. Is any merry? Let him ſing pſalms.

Q. *When we ſing pſalms, muſt we not ſing with our ſpirits and underſtandings, as well as with our voices.*

A. 1 *Cor.* 14. 15. I will pray with the ſpirit, and will pray with the underſtanding alſo, I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

Q. *How did Job eſteem Gods word?*

A. *Job* 23. 12——I have eſteemed the words of his mouth, more then my neceſſary food.

Q. *How did David eſteem the word of God?*

A. *Pſalm* 119. 72 The Law of thy mouth is better unto me, then thouſands of gold and ſilver.

Q. *Ought we not to rejoyce in the word and ways of God as much as in all riches?*

A. *Pſalm* 119. 14. I have rejoyced in the way of thy teſtimonies as much as in all riches.

Q. *Muſt we not take all opportunities to hear the word of God when it is preached?*

A. *James* 1. 19. Let every man be ſwift to hear, ſlow to ſpeak; ſlow to wrath.

Q. *Hath not God promiſed to bleſs ſuch as are diligent hearers of his word? And are not ſuch perſons in the ready way to find Chriſt, life, and the favour of God?*

A. *Prov.* 8. 34, 35. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors, for whoſo findeth me, findeth life, and ſhall obtain favour of the Lord.

Q. *Muſt we not mingle the word with faith, if we would profit by it, when we hear it preached?*

A. *Heb.* 4. 2. For unto us was the Goſpel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.

Q. *Muſt we not labour to keep in memory what we hear?*

A. *Heb.* 2. 1. We ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip.

Q. *Muſt we not be very attentive to the word when it is preached?*

A. *Luke* 19. 48.—All the people were very attentive to hear him.

Q. *What judgment did God ſhew upon* Eutychus *for ſleeping when the Apoſtle* Paul *was preaching? Did he not fall down dead?*

A. *Acts* 20. 9. There ſate in a window a certain young man, named Eutychus, being fallen into a deep ſleep, and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft and was taken up dead.

Q. *If we would ſo hear the word as to be ſaved by it, muſt we not leave our ſins, receive the word with meekneſs, hide it in our hearts and practice it in our lives?*

A. *James* 1. 21. 22. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which

which is able to ſave your ſouls; but be ye doers of the word, and not hearers only, deceiving your own ſelves.

Q. *Hath not Chriſt as great reſpect for thoſe that hear the word of God and do it, as he had for his Mother and brethren?*

A. *Luke* 8. 21 —— My mother and my brethren are theſe, which hear the word of God, and do it.

Q. *It was a great bleſſing to bear Chriſt in the womb and to give him ſuck, but doth not Chriſt ſay, tis more bleſſed to hear and keep the word of God?*

A. *Luke.* 11. 27, 28. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

Q. *May we hear all doctrines, and all preachers, ſuch as teach errours as well as truth? Or muſt we take heed what we hear?*

A. *Mark.* 4. 24. And he ſaid unto them, take heed what ye hear—

Q. *Where are we forbiden hearing ſuch as teach errours and hereſies?*

A. *Prov.* 19. 27. Ceaſe, my Son, to hear the inſtruction, that cauſeth to err from the words of knowledge.

Q. *Are not they in danger to be drawn from the faith of Chriſt to embrace the doctrine of Devils, who give heed to ſeducers?*

A. 1 *Tim.* 4. 1. Now the ſpirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of Devils.

Q. *How ſhall we know what is true and what is falſe doctrine? May we not know this by examining and trying all doctrines by the word of truth?*

A. *Iſa.* 8. 20. To the Law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them.

Q. *If they that preach ſhould bring any Doctrine contrary to the Goſpel, muſt we reject it, though they that deliver the Doctrine ſhould for their gifts and holineſs ſeem to be like the Apoſtles, and more like Angels then men?*

A. *Gal.* 1. 8. Though we or an Angel from Heaven, preach any other Goſpel to you, then that which we have preached unto you, let him be accurſed.

Q. *Muſt we not only reject the Doctrine, but the company alſo of falſe teachers?*

A. 2 *Joh.* 10. 11. If there come any unto you and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed. For he that biddeth him God ſpeed, is partaker of his evil deeds.

Q. *Can we have no enjoyment of God unleſs we abide in the Doctrine of Chriſt?*

A. 2 *John* 9. Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God. He that abideth in the Doctrine of Christ, he hath both the Father and the Son.

Q. *Must we not get Bibles and keep them, and give our selves to the reading of the Scriptures, all the days of our lives?*

A. *Deut.*17.18,19.—— He shall write him a copy of this Law in a book, out of that which is before the Priests the Levites, and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them.

Q. *Is not a daily and diligent searching of the Scriptures a great means to beget faith?*

A. *Acts* 17.11,12 —They searched the Scriptures daily——therefore many of them believed———

Q. *Will not meditation on what we read and hear, help us to profit greatly by reading and hearing?*

A. 1 *Tim.*4.15. Meditate upon these things, give thy self wholly to them, that thy profiting may appear unto all.

Q. *How will God bless that man that delights and meditates in his word night and day? Shall he not bring forth his fruit in season, and prosper in all that he doth?*

A. *Psal.*1.2,3. His delight is in the Law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper.

Q. *Will not feeding on the word by meditation, make it the joy and rejoycing of our hearts?*

A. *Jer.*15.16. Thy words were found, and I did eat them, and thy word was unto me the joy and rejoycing of mine heart——

Q. *How did David improve the word to keep himself from sinning against God?*

A. *Psal.*119.11. Thy word have I hid in mine heart, that I might not sin against thee.

Q. *Is it not enough to get the knowledge of the word, but must we practise it also if we would be happy?*

A. *Joh.*13.17. If ye know these things, happy are ye if ye do them.

Q. *Must we not teach our Children Gods Word, and take all occasions to speak of the Scriptures, both when we are at home in our own families, and when we are abroad with others?*

A. *Deut.*6.6,7. These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.

Q. I

Q. *Is not Baptizing perſons in the name of the Father, Son, and holy Ghoſt, by ſuch as are ſent to preach the word, an ordinance of Jeſus Chriſt, which he will have continued, and with which he will afford his preſence to the end of the world.*

A. *Mat.*28.19,20. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen.

Q. *Do not ſuch as are baptized in Chriſts name put on Chriſt?*

A. *Gal.*3.27. As many of you as have been baptized into Chriſt, have put on Chriſt?

Q. *Doth not Baptiſm ſeal up to us our Intereſt in the death of Chriſt, and ought not ſuch as are baptized to walk in newneſs of life?*

A. *Rom.*6.3,4. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death; therefore we are buried with him by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

Q. *Is not Baptiſm a ſeal of eternal life to ſuch as believe in Jeſus Chriſt?*

A. *Mark* 16.16. He that believeth and is baptized, ſhall be ſaved.

Q. *Is not Baptiſm to be adminiſtred to all to whom the promiſes belong, and ſo conſequently to the Children of Believers, ſeeing they are heirs of the Promiſes?*

A. *Act.*2.38,39. Peter ſaid unto them, Repent and be baptized every one of you, in the Name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt: For the Promiſe is unto you and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.

Q. *When was the Sacrament of the Lords Supper inſtituted? and by whom? and what doth the breaking and giving of the bread ſignifie? Is it not a ſign and ſeal that the Body of Chriſt was broken for us?*

A. 1 *Cor.*11.23,24. I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus the ſame night in which he was betrayed, took bread, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body which is broken for you, this do in remembrance of me.

Q. *What doth the Wine ſignifie which we drink in the Lords Supper? Is it not a ſign and ſeal of the new Covenant, which is ratified in the Blood of Chriſt?*

A. *Verſ.*25. After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament

in my Bloud, this do ye, as oft as ye drink it, in remembrance of me.

Q. *Are not the Bread and Wine which we receive in the Lords Supper, ſigns and ſeals of our communion with the Body and Bloud of Chriſt?*

A. 1 *Cor.* 10. 16. The Cup of Bleſſing which we bleſs, Is it not the Communion of the Bloud of Chriſt? The Bread which we break, Is it not the Communion of the Body of Chriſt?

Q. *Muſt not all that receive the Lords Supper, drink of the Cup, as well as eat the Bread that is given in that Ordinance?*

A. *Matth* 26. 27. And he took the Cup and gave thanks, and gave it to them, ſaying, Drink ye all of it.

Q. *Is not the Lords Supper to be received often, and to be continued in the Church till the coming of Chriſt to Judgment?*

A. 1 *Cor.* 11. 26. As often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come.

Q. *Are not they guilty of the Body and Bloud of Chriſt that receive the Lords Super unworthily?*

A. 1 *Cor.* 11. 27. Wherefore whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Bloud of the Lord——

Q. *Do not they eat and drink their own damnation, that receive the Lords Supper unworthily?*

A. 1 *Cor.* 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords Body.

Q. *Seeing it is ſuch a great and dangerous ſin to receive the Lords Supper unworthily, Is it not needful that we ſhould examine our ſelves about our right to, and fitneſs for that Ordinance before we come to the Lords Table?*

A. 1 *Cor.* 11. 28. But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.

Q. *Is not the Church of Chriſt ſo firmly built and eſtabliſhed, that all the power and policy of all the Devils in Hell ſhall never be able to deſtroy it?*

A. *Matth.* 16. 18. Upon this Rock I will build my Church, and the gates of Hell ſhall not prevail againſt it.

Q. *Is not Chriſt the Head of the Church, and the Church the Body of Chriſt?*

A. *Epheſ.* 1. 22, 23. And hath put all things under his feet, and gave him to be the Head over all things to the Church which is his Body, the fulneſs of him that filleth all in all.

Q. *Is not the true Church which is the Houſhold of God, known by imbracing and profeſſing the Doctrine of the Prophets and Apoſtles, and being built upon Jeſus Chriſt?*

A. Epheſ

A. *Epheſ.* 2. 19, 20. Now therefore ye are no more ſtrangers and forreiners, but fellow Citizens with the Saints, and of the houſhold of God, and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone.

Q. *Why muſt we follow holineſs?*

A. *Heb.* 12. 14. Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.

Q. *Doth not the Lord require that we ſhould be holy in all manner of converſation?*

A. 1 *Pet.* 1. 15. As he that hath called you is holy, ſo be ye holy in all manner of converſation.

Q. *How doth the grace of God teach us to live in this preſent world?*

A. *Tit.* 2. 11, 12. The grace of God that bringeth Salvation hath appeared to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.

Q. *Is it not the duty and care of godly men to labour to have always a Conſcience void of offence both towards God and men?*

A. *Acts* 24. 16. Herein do I exerciſe my ſelf to have always a Conſcience void of offence towards God, and towards Men.

Q. *What profit is there in godlineſs?*

A. 1 *Tim.* 4. 8. Bodily exerciſe profiteth little, but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

Q. *Are not the ways of God full of peace and pleaſantneſs?*

A. *Prov.* 3. 17. Her ways are ways of pleaſantneſs, and all her paths are peace.

Q. *Muſt not ſuch as would live godly in Chriſt Jeſus expect to meet with Perſecution?*

A. 2 *Tim.* 3. 12. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution.

Q. *Are not they bleſſed that are perſecuted for righteouſneſs ſake? and ſhall they not enjoy the Kingdom of Heaven?*

A. *Matth.* 5. 10. Bleſſed are they which are perſecuted for righteouſneſs ſake, for theirs is the Kingdom of Heaven.

Q. *Are not righteous men more excellent then any other men that are in the whole world?*

A. *Prov.* 12. 26. The righteous is more excellent then his neighbour, but the way of the wicked ſeduceth him.

Q. *Are not they bleſſed that hunger and thirſt after Righteouſneſs, as well as they that have obtained Righteouſneſs?*

A. *Matth.* 5. 6. Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.

Q. *Who is a godly mans portion?*

A. *Lam.* 3. 24. The Lord is my portion, ſaith, my ſoul, therefore will I hope in him.

Q. *Is there no portion in Heaven or Earth like to this, to have God for our portion?*

A. *Pſal.* 73. 25, 26. Whom have I in Heaven but thee, and there is none upon Earth that I deſire beſides thee. My fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever.

Q. *Suppoſe a man have a large portion of the things of this world, what eſteem ſhould he have of them?*

A. *Eccl.* 1. 2. Vanity of vanities ſaith the Preacher, vanity of vanities, all is vanity.

Q. *Should not the vanity of all worldly things reſtrain us from inordinate deſires of them?*

A. *Prov.* 23. 5. Wilt thou ſet thine eyes upon that which is not, for riches certainly make themſelves wings and fly away as an eagle towards heaven.

Q. *When we have the good things of this world may we not ſet our affections upon them?*

A. *Col.* 3. 2. Set your affections on things above not on things on the earth.

Q. *Are not they the moſt happy men in the whole world that have the Lord for their God?*

A. *Pſal.* 144. 15. Happy is that people that is in ſuch a caſe, yea, happy is that people, whoſe God is the Lord.

Q. *When once the Lord is become our God, will he not be our God for ever and ever?*

A. *Pſal.* 48. 14. This God is our God for ever and ever, he will be our guide even unto death.

Q. *Why will not the Lord forſake us, after it hath pleaſed the Lord to make us his people?*

A. 1 *Sam.* 12. 22. The Lord will not forſake his people, for his great Names ſake, becauſe it hath pleaſed the Lord to make you his people.

Q. *If we give up our ſelves unto the Lord to be his ſervants, and obey his voice, will he not become our God, and own us for his people?*

A. *Jer.* 7. 23.—Obey my voice and I will be your God, and ye ſhall be my people, and walk ye in all the ways that I have commanded you, that it may be well unto you.

Q. *Is it not wonderful and amazing love, that the great and holy God, ſhould own ſuch poor and ſinful creatures as we are for his children?*

A. 1 *John* 3. 1. Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: therefore the world knoweth us not, becauſe it knew him not.

Q. *Are all that have faith in Chriſt the Children of God?*

A. *Gal.*

A. *Gal.* 3. 26. Ye are all the Children of God by Faith in Chriſt Jeſus.

Q. *Are not all Gods Children, heirs of God, and coheirs with Jeſus Chriſt* ?

A. *Rom.* 8. 17. And if Children, then heirs, heirs of God, and joint heirs with Chriſt, if ſo be that we ſuffer with him, that we may be alſo glorified together.

Q. *Is it not the duty of Gods Children to imitate and follow their Father* ?

A. *Epheſ.* 5. 1. Be ye therefore followers of God as dear Children.

Q. *Doth not the Lord love righteous men* ?

A. *Pſal.* 146. 8. The Lord openeth the eyes of the blind, the Lord raiſeth them that are bowed down, the Lord loveth the righteous.

Q. *What kind of love is it which Jeſus Chriſt beareth to us.*

A. *John* 15. 9. As the Father hath loved me, ſo have I loved you, continue ye in my love.

Q. *Shall no creature be able to ſeparate us from the love of God in Chriſt Jeſus* ?

A. *Rom.* 8. 38, 39. I am perſwaded, that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

Q. *How hath God manifeſted his great love to us* ?

A. 1 *John* 4. 9. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

Q. *Was not this love of God expreſſed towards us before we had any love for him* ?

A. 1 *John* 4 10. Herein is love, not that we loved God but that he loved us, and ſent his Son to be the Propitiation for our ſins.

Q. *Is it not the great Commendation of Gods love, in that he gave his Son to dye for us while we were yet ſinners* ?

A. *Rom.* 5. 8. God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

Q. *Is not Prayer a means to obtain the favour of God, and to gain the knowledge of his love* ?

A. *Job* 33. 26. He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy——

Q. *How ſhould we expreſs our love to God for giving his Son to die for our ſins? Should we not do it by our hatred of ſin that was the cauſe of the death of his Son* ?

A. *Pſal.* 97. 10. Ye that love the Lord hate evil, he preſerveth the

the ſouls of his Saints, he delivereth them out of the hand of the wicked.

Q. *How elſe ſhould we expreſs our love to God for his great love to us?*

A. *John* 14. 15. If ye love me, keep my Commandments.

Q. *Ought not Gods love to us make us love him?*

A. 1 *John* 4. 19. We love him, becauſe he firſt loved us.

Q. *Should not Gods love to us, cauſe us to love one another?*

A. 1 *John* 4. 11. Beloved, if God ſo loved us we ought alſo to love one another.

Q. *Should not Gods love in giving Chriſt to die for us, encourage us to truſt in him, that he will freely give us all things?*

A. *Rom.* 8. 32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things.

Q. *What is the whole duty of man?*

A. *Eccleſ.* 12. 13. Let us hear the concluſion of the whole matter, Fear God, and keep his Commandments, for this is the whole duty of man.

Q. *How many Commandments did God deliver to Moſes written in two Tables of Stone?*

A. *Deut.* 4. 13. And he declared unto you his Covenant, which he commanded you to perform, even ten Commandments, and he wrote them upon two Tables of Stone.

Q. *What is the Preface to the Ten Commandments which God ſpake to the People, when he gave them his Commandments?*

A. *Exod.* 20. 1, 2. God ſpake all theſe words, ſaying, I am the Lore thy God, which have brought thee out of the Land of Egypt, out of the Houſe of Bondage.

Q. *Which are the Ten Commandments? Rehearſe them in order; as they are recorded in the* 20th *Chapter of Exodus, from the* 3d *to the* 18th *verſe.*

A. 1. Thou ſhalt have no other Gods before me.

2. Thou ſhalt not make unto thee any graven Image, nor any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth, thou ſhalt not bow down thy ſelf unto them, nor ſerve them, for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love me and keep my Commandments.

3. Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.

4. Remember the Sabbath-day, to keep it holy, ſix days ſhalt thou

thou labour and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates: For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath-day, and hallowed it.

5. Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.

6. Thou ſhalt not kill.

7. Thou ſhalt not commit adultery.

8. Thou ſhalt not ſteal.

9. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

10. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours.

Q. *Hath God commanded nothing in his Law, but what is holy, juſt, and good?*

A. *Rom.* 7. 12. The Law is holy, and the Commandment holy, and juſt and good.

Q. *Is not the Law ſpiritual, requiring ſpiritual duties, and forbidding ſpiritual ſins? And may we not thereby diſcern our ſelves to be carnal?*

A. *Rom.* 7. 14. We know that the Law is ſpiritual, but I am carnal, ſold under ſin.

Q. *Was the Law given us for this end, that we might be juſtified by the deeds of it? or, was it given to drive us to Chriſt, that we might ſeek for juſtification in Chriſt through Faith?*

A. *Gal.* 3. 24. Wherefore the Law was our School-maſter to bring us unto Chriſt, that we might be juſtified by faith.

Q. *Would there have been no need of the death of Chriſt, if we could have obtained ſuch a righteouſneſs as might have juſtified us in the ſight of God, by our obſerving the Law?*

A. *Gal.* 2. 21. I do not fruſtrate the grace of God, for if righteouſneſs came by the Law, then Chriſt is dead in vain.

Q. *Is not Jeſus Chriſt the end of the Law for Righteouſneſs to every one that believeth?*

A. *Rom.* 10. 4. Chriſt is the end of the Law for Righteouſneſs to every one that believeth.

Q. *Though we cannot obtain Righteouſneſs by the Law, yet muſt we not be very careful to keep the Commandments of God?*

A. *Pſal.* 119. 4. Thou haſt commanded us to keep thy Precepts diligently.

Q. *What Promiſe have you that God will enable you to keep his Commandments?*

A. *Ezek.*

A. *Ezek.* 36. 27. I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments and do them. ——

Q. *Hath not God promiſed under the New Teſtament, to write his Laws in our hearts, which in the times of the Old Teſtament were written in Tables of Stone?*

A. *Heb.* 10. 16. This is the Covenant that I will make with them after thoſe days, ſaith the Lord, I will put my Laws into their hearts, and in their minds will I write them.

Q. *Is there no man upon the face of the earth that keepeth all the Commandments of God at all times without breaking any of them?*

A. *Eccleſ.* 7. 20. There is not a juſt man upon earth that doth good and ſinneth not.

Q. *If we have reſpect to all the Commandments of God, and endeavour with ſincere hearts to obey them, Will not God accept us through Chriſt Jeſus, although we come ſhort of what the Law requires?*

A. *Pſal.* 119. 6. Then ſhall I not be aſhamed, when I have reſpect unto all thy Commandments.

Q. *Muſt we not obey the Commandments of God from a principle of faith and love, and with a pure heart?*

A. 1 *Tim.* 1. 5. Now the end of the Commandment is charity, out of pure heart, and of a good Conſcience, and of faith unfeigned.

Q. *Are not Chriſtians under the New-Teſtament freed from Circumciſion, and ſo conſequently from the Precepts of the Ceremonial Law?*

A. *Gal.* 5. 23. Behold, I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing: For I teſtifie again unto every man that is circumciſed, that he is a debtor to do the whole Law.

Q. *Though Chriſtians are freed from the Ceremonial Law, yet are they not obliged to obſerve and keep the Moral Law?*

A. *James* 2. 8. If ye fulfil the Royal Law, according to the Scripture, thou ſhalt love thy neighbour as thy ſelf, ye do well.

Q. *Why muſt we keep our hearts with all diligence?*

A. *Prov.* 4. 23. Keep thy heart with all diligence, for out of it are the iſſues of life.

Q. *Doth not God require us to give him our hearts?*

A. *Prov.* 23. 26. My ſon give me thine heart, and let thine eyes obſerve my ways.

Q. *Are not fooliſh thoughts ſins?*

A. *Prov.* 24 9. The thought of fooliſhneſs is ſin, and the ſcorner is an abomination to men.

Q. *When vain thoughts come into our minds, muſt we not caſt them out, and not ſuffer them to lodge within us?*

A. *Jer.*

A. *Jer.* 4. 14. O Jeruſalem, waſh thine heart from wickedneſs, that thou maiſt be ſaved. How long ſhall thy vain thoughts lodge within thee.

Q. *What evil is there in being carnally minded, and what beneſit in being ſpiritually minded?*

A. *Rom.* 8. 6. To be carnally minded is death, but to be ſpiritually minded is life and peace.

Q. *Doth not God take ſuch pleaſure in our good thoughts and our good words, as that he writes them down in a Book of remembrance?*

A. *Mal.* 3. 16. Then they that feared the Lord, ſpake often one to another, and the Lord hearkned and heard it, and a Book of remembrance was written before him, for them that feared the Lord, and thought upon his Name.

Q. *Will not committing our ways unto the Lord, be a means of eſtabliſhing our thoughts?*

A. *Prov.* 16. 3. Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.

Q. *Is not that mans Religion vain, that bridleth not his tongue?*

A. *James* 1. 26. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.

Q. *Muſt we not refrain from much ſpeaking?*

A. *Prov.* 10. 19. In the multitude of words there wanteth not ſin, but he that refraineth his lips is wiſe.

Q. *Muſt we not refrain from pride and arrogance in our ſpeeches?*

A. 1 *Sam.* 2. 3. Talk no more ſo exceeding proudly, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him actions are weighed.

Q. *Muſt we not ſhun vain as well as prophane bablings?*

A. 2 *Tim.* 2. 16. Shun profane and vain bablings, for they will encreaſe unto more ungodlineſs.

Q. *Is it not unbecoming a wiſe man, to ſpend his time in unprofitable talk?*

A. *Job* 15. 2, 3. Should a wiſe man utter vain knowledge, and fill his belly with the Eaſtwind? Should he reaſon with unprofitable talk, or with ſpeeches, wherewith he can do no good?

Q. *Is not a flattering tongue odious to God?*

A. *Job* 32. 22. I know not to give flattering titles, in ſo doing my Maker would ſoon take me away.

Q. *Muſt we not avoid all corrupt communication, and ſee that our diſcourſe be edifying and gracious?*

A. *Epheſ.* 4. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers.

Q. *Muſt*

Q. *Muſt our diſcourſe always be gracious and ſavoury?*

A. *Col.* 4. 6. Let your ſpeech be always with grace, ſeaſoned with Salt, that ye may know how ye ought to anſwer every man.

Q. *Ought we not to ſpeak lovingly and diſcreetly to all perſons?*

A. *Prov.* 31. 26. She openeth her mouth with wiſdom, and in her tongue is the law of kindneſs.

Q. *Ought not our Converſations to be ſuch as becometh the Goſpel?*

A. *Phil* 1. 27. Only let your converſation be as it becometh the Goſpel of Chriſt——

Q. *Is not the Word of God the rule by which we muſt order our lives and converſations?*

A. *Pſal.* 119. 105. Thy Word is a lamp unto my feet, and a light unto my path.

Q. *What promiſes have you that God will guide and direct you, when you are doubtful about your way, and know not which way you ought to go?*

A. *Prov.* 3. 6. In all thy ways acknowledge him, and he ſhall direct thy paths.

Pſal. 25. 12. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe.

Pſal. 32. 8. I will inſtruct thee, and teach thee in the way which thou ſhalt go, I will guide thee with mine eye.

Q. *Muſt we not do all our works in the Name of Chriſt?*

A. *Col.* 3. 17. Whatſoever ye do in Word or deed, do all in the Name of the Lord Jeſus, giving thanks unto God and the Father by him.

Q. *What Promiſe have you that God will enable you to do all your works in his Name?*

A. *Zech.* 10. 12. I will ſtrengthen them in the Lord, and they ſhall walk up and down in his Name, ſaith the Lord.

Q. *What judgments hang over the heads of wicked men?*

A. *Pſal.* 11. 6. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup.

Q. *Doth not God hate the workers of iniquity?*

A. *Pſal.* 5. 5. The fooliſh ſhall not ſtand in thy ſight, thou hateſt all workers of iniquity.

Q. *Shall no wicked men be received into Heaven, though they be ſuch as have been hearers of the Word, and have received the Sacraments?*

A. *Luke* 13. 26, 27. Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets; but he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.

Q. *If*

Q. *If none of the wicked ſhall be admitted into the Kingdom of Heaven, What will Jeſus Chriſt do with them at the day of Judgement?*

A. *Matth.* 13. 41, 42. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do iniquity, and ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth.

Q. *Doth not God require that ſuch as profeſs themſelves to be his ſervants, ſhould ſerve him in truth and ſincerity?*

A. 1 *Sam.* 12. 24. Only fear the Lord, and ſerve him in truth with all your heart; for conſider how great things he hath done for you.

Q. *Is not truth in the inward parts required by God from all ſuch as make a profeſſion of Religion?*

Pſal. 51. 6. Behold, thou deſireſt truth in the inward parts, and in the hidden part thou ſhalt make me to know wiſdom.

Q. *Do ſuch as are hypocrites in heart heap up wrath?*

A. *Job* 36. 13. The hypocrites in heart heap up wrath, they cry not when he bindeth them.

Q. *What will God do for that man that walketh uprightly?*

A. *Pſal.* 84. 11. The Lord God is a Sun and Shield, the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly.

Q. *What promiſe have you that God will make you ſincere?*

A. *Iſa.* 61. 8. I the Lord love judgment, I hate robbery for burnt offering, and I will direct their work in truth, and I will make an everlaſting Covenant with them.

Q. *Muſt we not be content with ſuch things as we have, although our condition be low and mean?*

A. *Heb.* 13. 5. Let your converſation be without covetouſneſs, and be content with ſuch things as ye have, for he hath ſaid, I will never leave thee, nor forſake thee.

Q. *If we ſhould be ſo low in the world as that we ſhould have nothing but food and rayment, muſt we be content with ſuch a condition?*

A. 1 *Tim.* 6. 8. Having food and raiment, let us be therewith content.

Q. *What promiſe have you that God will enable you to abide ſatisfied and contented in all conditions?*

A. *Prov.* 19. 23. The fear of the Lord tendeth to life, and he that hath it ſhall abide ſatisfied, he ſhall not be viſited with evil.

Q. *Is not every one that is proud in heart an abomination unto the Lord?*

A. *Prov.* 16. 5. Every one that is proud in heart, is an abomination unto the Lord; though hand joyn in hand, he ſhall not be unpuniſhed.

Q. *Is it not the duty of Chriſtians to be cloathed with humility?*

A. 1 *Pet.* 5. 5. Likewiſe ye younger, ſubmit your ſelves unto the elder,

elder, yea, all of you be ſubject one to another, and be clothed with humility, for God reſiſteth the proud, and giveth grace to the humble.

Q. *Hath not God promiſed to dwell with ſuch as are of an humble ſpirit?*

A. *Iſa.* 57. 15. Thus ſaith the high and lofty one that inhabiteth Eternity, whoſe Name is holy, I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

Q. *Hath not God promiſed to hear the Prayers of humble perſons?*

A. *Pſal.* 10 17. Lord, thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine ear to hear.

Q. *Is not a froward heart an abomination to the Lord?*

A. *Prov.* 11. 20. They that are of a froward heart, are abomination to the Lord, but ſuch as are upright in their way, are his delight.

Q. *Doth not a froward heart bereave a man of all good?*

A. *Prov.* 17. 20. He that hath a froward heart, findeth no good, and he that hath a perverſe tongue falleth into miſchief.

Q. *Is not a meek and a quiet ſpirit an ornament of great price in the ſight of God, beyond Gold or coſtly Apparel, or any other ſuch thing?*

A. 1 *Pet.* 3. 3, 4. Whoſe adorning, let it not be that outward adorning of plaiting the hair, and of wearing of Gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price.

Q. *Muſt not the people of God put on bowels of mercy, with other graces of the Spirit alſo?*

A. *Col.* 3. 12, 13. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.

Q. *Shall not they that are merciful obtain mercy?*

A. *Mat.* 5. 7. Bleſſed are the merciful, for they ſhall obtain mercy.

Q. *Do not ſuch as pity and relieve the poor, lend unto the Lord?*

A. *Prov.* 19. 17. He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, will he pay him again.

Q. *Doth not a great part of our Religion lye in viſiting the fatherleſs and the widow, and keeping our ſelves unſpotted from the world?*

A. *James* 1. 27. Pure Religion and unbelief, before God and the Father, is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

Q. *Will*

Q. *Will not God satiate their souls with spiritual blessings that refresh the bowels of the poor?*

A. *Isa.* 58. 10, 11. If thou draw out thy soul to the hungry, and satisfie the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day, and the Lord shall guide thee continually, and satisfie thy soul in drought, and make fat thy bones, and thou shalt be like a watered Garden, and like a spring of water, whose waters fail not.

Q. *Are such persons void of the love of God who see their brethren in want, and are able to relieve them, and yet do shut up the bowels of compassion from them?*

A. 1 *John* 3. 17. Whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Q. *Must we not put away all bitterness, wrath, clamour, evil speaking and malice?*

A. *Ephes.* 4. 31. Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.

Q. *Should we not be slow to anger? and when our anger is kindled, should we not quickly lay it aside again?*

A. *Eccles.* 7. 9. Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

Q. *What doth Christ say of such as are angry without a cause, and of such as call others by any reproachful names, as fool, or the like?*

A. *Matth.* 5. 22. I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother, Racha, shall be in danger of the counsel; but whosoever shall say, thou fool, shall be in danger of Hell fire.

Q. *Are not they that hate others guilty of murder in Gods account?*

A. 1 *John* 3. 15. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

Q. *Is it not the will of God that we should abstain from fornication?*

A. 1 *Thes.* 4. 3. This is the will of God, even your Sanctification, that ye should abstain from fornication.

Q. *Must we not abstain from fleshly lusts, as well as from the works of the flesh?*

A. 1 *Pet.* 2. 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

Q. *What will keep us from fulfilling the lusts of the flesh?*

A. *Gal.* 5. 16. This I say then, Walk in the spirit, and ye shall not fulfil the lusts of the flesh.

Q. *Is not luſting after a woman adultery in Gods account?*

A. *Matth* 5.28. But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

Q. *Shall no whoremonger, or unclean perſon, or covetous man go to Heaven?*

A. *Epheſ.* 5.5. This ye know, that no whoremonger nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the Kingdom of Chriſt, and of God.

Q. *Shall they die eternally who live after the fleſh, and ſhall they live that mortifie the luſts and deeds of the fleſh?*

A. *Romans* 8.13. If ye live after the fleſh, ye ſhall die, but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

Q. *Are not they ſpiritually dead, whilſt they live a natural life, who live in pleaſure?*

A. 1 *Tim.* 5.6. She that liveth in pleaſure is dead while ſhe liveth.

Q. *Will not following our pleaſures bring us to poverty?*

A. *Prov.* 21.17. He that loveth pleaſure ſhall be a poor man, he that loveth Wine and Oyl ſhall not be rich.

Q. *Do not the pleaſures, as well as the cares of this life, choak the Word of God, and make it unfruitful?*

A. *Luke* 8.14. That which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares and riches, and pleaſures of this life, and bring no fruit to perfection.

Q. *Are not ſuch as tell lies an abomination to the Lord?*

A. *Prov.* 12.22. Lying lips are an abomination to the Lord, but they that deal truly are his delight.

Q. *Shall not all lyars be ſhut out of the Kingdom of Heaven?*

A. *Rev.* 22.15. Without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a lie.

Q. *Shall all ſuch as tell lies not only be ſhut out of Heaven, but alſo be caſt into Hell-fire?*

A. *Rev.* 21.8. —All lyars ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.

Q. *Are not they in danger of eternal damnation that are given to ſwearing?*

A. *Jam.* 5.12. Above all things, my brethren, ſwear not, neither by Heaven, neither by the Earth, neither by any other Oath, but let your yea, be yea, and your nay, nay, leſt ye fall into condemnation.

Q. *What Rules muſt we obſerve in taking a lawful Oath? Muſt we*

not

not ſwear by the living God, not by Idols, or any of the creatures? In truth, and not to any falſehood? In judgment, weighing and underſtanding what we ſwear, and in righteouſneſs?

A. *Jer.*4.2. Thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs———

Q. *Shall no thieves, nor drunkards, nor revilers, nor any other unrighteous perſons inherit the Kingdom of God?*

A. 1 *Cor.*6.9,10. Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with Mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdom of God.

Q. *Muſt we not honour all men, eſpecially Kings, and ſuch as are in authority?*

A. 1 *Pet* 2.17. Honour all men, love the Brotherhood, fear God, honour the King.

Q. *Ought we not to honour and reverence aged perſons?*

A *Lev.*19.32. Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

Q. *Muſt we not be ſubject to ſuch as are in authority, obey Magiſtrates, be ready to every good work, avoid ſpeaking evil of any man, and brawling; and be gentle and meek towards all men?*

A. *Tit.*3.1,2. Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good work, to ſpeak evil of no man, to be no brawlers, but gentle, ſhewing all meekneſs unto all men.

Q. *Is it not a greater wrong to our neighbour to take away his good name by back-biting and ſpeaking evil of him, than to take away his Eſtate by theft or oppreſſion?*

A. *Prov.*22.1. A good Name is rather to be choſen than great riches, and loving favour rather than ſilver and gold.

Q. *Muſt not ſuch as expect to live with God in Heaven, be careful that they neither ſpeak evil of, nor do evil to their neighbour, as well as to carry themſelves piouſly and righteouſly towards God?*

A. *Pſal.*15.1,2,3. Lord, who ſhall abide in thy Tabernacle, who ſhall dwell in thy holy Hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart, he that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

Q. *How muſt we demean our ſelves in our callings, and how in the ſervice of God?*

A. *Rom.*12.11. Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord.

Q. *When we are ſerving the Lord, ſhould we not be careful to keep our minds free from diſtraction; and will not this be for our own profit as well as Gods glory?*

A. 1 *Cor.* 7. 35. This I ſpeak for your own profit—that you may attend upon the Lord without diſtraction.

Q. *Muſt not every man abide with God in his calling?*

A. 1 *Cor.* 7. 24. Brethren, let every man wherein he is called, therein abide with God.

Q. *What advantage comes by diligence in our Callings, and what evil ariſeth from ſlothfulneſs?*

A. *Prov.* 10. 4. He becometh poor that dealeth with a ſlack hand, but the hand of the diligent maketh rich.

Q. *Is not diligence in our imploiments, the way to riſe to great preferment?*

A. *Prov.* 22. 29. Seeſt thou a man diligent in his buſineſs? He ſhall ſtand before Kings, he ſhall not ſtand before mean men.

Q. *Was not idleneſs one of the ſins for which God deſtroyed* Sodom *and* Gomorrah?

A. *Ezek.* 16. 49, 50. Behold this was the iniquity of thy ſiſter Sodom; Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy, and they were haughty and committed abomination before me, wherefore I took them away as I ſaw good.

Q. *Seeing idleneſs is ſuch a great ſin, doth it not concern us to be wiſe and circumſpect to redeem time?*

A. *Epheſ.* 5. 15. 16. See then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil.

Q. *How muſt we ſpend our time every day? Muſt we not make it our conſtant practiſe every morning as ſoon as we awake to have our hearts and thoughts upon God?*

A. *Pſal.* 139. 18. When I awake, I am ſtill with thee.

Q. *Muſt we not every morning as ſoon as we riſe, give our ſelves unto Prayer, and obſerve all the day how God anſwers our Prayers?*

A. *Pſal.* 5. 3. My voice ſhalt thou hear in the morning, O Lord, in the morning will I direct my Prayer unto thee, and will look up.

Q. *Muſt we not be in the fear of the Lord all the day long?*

A. *Prov.* 23. 17. Let not thine heart envy ſinners, but be thou in the fear of the Lord all the day long.

Q. *Muſt not our ſpeeches and carriages all the day long be ſuch as may tend to the honour and glory of God?*

A. *Pſal.* 71. 8. Let my mouth be filled with thy praiſe, and with thy honour all the day.

Q. *Muſt we not receive every days mercies as coming from the hand of God, and be thankful for them?*

A *Pſa.*

A. *Pſal* 68. 19. Bleſſed be the Lord, who daily loadeth us with benefits, even the God of our Salvation.

Q. *Muſt we not bear every days croſſes with patience, and continue to follow Chriſt notwithſtanding we meet with troubles in the ways of God?*

A. *Luke* 9. 23. And he ſaid unto them all, If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me.

Q. *Muſt we not do all the good we can for all men every day, according as God puts opportunities into our hands?*

A. *Gal.* 6. 10. As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

Q. *Muſt we not meditate all the day long upon the Word of God, that we may know how to order every days buſineſs according to the Word?*

A. *Pſal.* 119. 97. O how I love thy Law! it is my meditation all the day.

Q. *Muſt we not end as well as begin the day with Prayer?*

A. *Pſal.* 88. 1. O Lord God my Salvation, I have cried day and night before thee.

Q. *When we go to bed at night, muſt we not commune with our hearts to ſee how we have ſpent the day paſt?*

A. *Pſal.* 4. 4. Stand in aw, and ſin not, commune with your own heart upon your bed, and be ſtill.

Q. *When we lie down to ſleep and awake in the night ſeaſon, muſt not our thoughts be upon God and the things of God?*

A. *Pſal.* 119. 55. I have remembred thy Name, O Lord, in the night, and have kept thy Law.

Q. *Whom muſt we make choice of for our companions?*

A. *Pſal.* 119. 63. I am a companion of all them that fear thee, and of them that keep thy Precepts.

Q. *What benefit comes by keeping company with good men, and what hurt by being a companion of evil men?*

A. *Prov.* 13. 20 He that walketh with wiſemen, ſhall be wiſe, but a companion of fools ſhall be deſtroyed.

Q. *Do not they deceive themſelves that think they may keep company with evil men, and yet not be corruped by them?*

A. 1 *Cor.* 15. 33. Be not deceived, evil communications corrupt good manners.

Q. *Can no man walk in the ways of God, and obtain life, unleſs he forſake evil company?*

A. *Prov.* 9. 6. Forſake the fooliſh and live, and go in the way of underſtanding.

Q. *Do not all afflictions come from God?*

A. *Isa.* 45. 7. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

Q. *Must we not bear every affliction patiently, of what nature soever it be, because it comes from God?*

A. *Psal* 39. 9. I was dumb, I opened not my mouth, because thou didst it.

Q. *Have we no cause to complain of God, as long as he spares our lives and doth not cast us into Hell, although he punish us very sorely for our sins?*

A *Lam.* 3. 39. Wherefore doth a living man complain, a man for the punishment of his sins?

Q. *Must we neither despise the chastening of the Lord when they are small and continue but a little time, nor faint when they are heavy and lie long upon us?*

A. *Heb.* 12. 5. My son despise not thou the chastning of the Lord, nor faint when thou art rebuked of him.

Q. *When God chastneth us, is it not that he may do us good, and make us partakers of his holiness?*

A. *Heb.* 12. 10. They verily for a few days, chastned us after their own pleasure, but he for our profit, that we might be partakers of his holiness.

Q. *Do not Gods rebukes come out of love, and when he chastens us is it not to lead us to repentance?*

A, *Rev.* 3. 19. As many as I love, I rebuke and chasten, be zealous therefore and repent.

Q. *If lesser afflictions do not lead us to repentance, will not God send greater upon us?*

A. *Lev.* 26. 23, 24. And if ye will not be reformed by these things, but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times for your sins.

Q. *What promise have you that God will sanctifie your afflictions for the purging away your sins?*

A. *Isa.* 27. 9 By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin ——

Q. *What promise have you that God will be with you in you troubles, and in due time grant you deliverance out of them?*

A. *Psal.* 91. 15. He shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him and honour him.

Q. *Is not God wont to give his people great comforts after they have been exercised with great troubles?*

A. *Psal.* 71. 20, 21. Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt enrrease my greatness, and comfort me on every side.

Q. *Hath*

Q. *Hath not God promiſed to comfort his people, not only after their troubles, but even whilſt they walk in the mid'ſt of trouble* ?

A. *Pſal.* 138. 7. Though I walk in the midſt of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

Micah. 7. 8 Rejoyce not againſt me, O mine Enemy; when I fall, I ſhall ariſe, when I ſit in darkneſs, the Lord ſhall be a light unto me.

Q. *Hath not God promiſed that he will not ſuffer us to be tempted above what we are able to bear* ?

A. 1 *Cor.* 10. 13. There hath no temptation taken you, but ſuch as is common to man, but God is faithful, who will not ſuffer you to be tempted above that ye are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

Q. *Is not that man bleſſed that endureth temptation* ?

A. *James* 1. 12. Bleſſed is the man that endureth temptation, for when he is tried, he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him.

Q. *What muſt we do when Gods judgmenes are abroad? Muſt we not give our ſelves unto prayer and learn Righteouſneſs* ?

A. *Iſa.* 26. 9. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early; for when thy judgements are in the earth, the Inhabitants of the World will learn righteouſneſs.

Q. *What is our ſtrong hold whither we muſt run for ſafety in time of trouble* ?

A. *Prov.* 18. 10. The Name of the Lord is a ſtrong Tower, the righteous runneth into it, and is ſafe.

Q. *What ſhall we do that we may be hid in the day of the Lords anger* ?

A. *Zeph.* 2. 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, ſeek righteouſneſs, ſeek meekneſs, it may be ye ſhall be hid in the day of the Lords anger.

Q. *What promiſe have you that God will deliver you from the Peſtilence* ?

A. *Pſal.* 91. 2, 3. I will ſay of the Lord, He is my refuge and my fortreſs, my God, in him will I truſt. Surely, he ſhall deliver thee from the ſnare of the fowler, and from the noyſom Peſtilence.

Q. *What promiſe have you that God will preſerve you in a time of Famine, and in a time of War* ?

A. *Job* 5. 19, 20. He ſhall deliver thee in ſix troubles, yea, in ſeven there ſhall no evil touch thee, In Famine he ſhall redeem thee from death, and in War from the power of the Sword.

Q. *Hath not God promiſed to preſerve his people at all times and in all places, at home and abroad, going out and coming in* ?

A. *Pſal.* 121. 8. The Lord ſhall preſerve thy going out and thy coming in, from this time forth and even for evermore.

Q. *What muſt you do at ſuch times as you are afraid?*

A. *Pſal.* 56. 3. What time I am afraid, I will truſt in thee.

Q. *Is not Prayer as well as Faith an effectual means to obtain deliverance from our fears?*

A. *Pſal.* 34. 4. I ſought the Lord, and he heard me, and delivered me from all my fears.

Q. *What did God ſay to* Abraham *to encourage him againſt his fears?*

A. *Gen.* 15. 1. After theſe things the Word of the Lord came unto Abram in a Viſion, ſaying, Fear not Abram, I am thy ſhield and thy exceeding great reward.

Q. *Hath not God given his Angels a charge concerning us to keep us in all our ways?*

A *Pſal.* 91. 11, 12. He ſhall give his Angels charge over thee, to keep thee in all thy ways, they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.

Q. *What promiſes have you, that they may encourage you to hope in God, that he will feed you, and ſupply all your needs, and not ſuffer you to want?*

A. *Pſal.* 37. 3. Truſt in the Lord and do good, ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed.

Phil. 4. 19. My God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.

Pſal. 23. 1. The Lord is my Shepherd, I ſhall not want.

Q. *What did* Jacob *ſay to* Joſeph *when he was dying, to comfort him when he and the reſt of his Brethren ſhould be left fatherleſs?*

A. *Gen.* 48. 21. And Iſrael ſaid unto Joſeph, Behold I die, but God ſhall be with you——

Q. *What was* David's *hope when he was left fatherleſs and motherleſs?*

A. *Pſal.* 27. 10. When my Father and my Mother forſake me, then the Lord will take me up.

Q. *Hath not God an eſpecial care of fatherleſs Children?*

A. *Hoſ.* 14. 3. ——In thee the fatherleſs findeth mercy.

Q. *When godly men die, and know not the ſtate or condition of their Children, and can mind them no more, Will not God be in the ſtead of a Father to their Children?*

A. *Iſa.* 63. 16. Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not, thou O Lord, art our Father, our Redeemer, thy Name is from everlaſting.

Q. *What muſt we do that we may not enter into temptation?*

A. *Matth.*

A. *Matth.* 26. 41, Watch and pray, that ye enter not into temptation. The Spirit indeed is willing, but the fleſh is weak.

Q. *Seeing the Devil lays ſnares for us in all places and in all things, Is it not needful that we ſhould watch in all things?*

A. 2 *Tim.* 4. 5. But watch thou in all things——

Q. *If we reſiſt the Devil, will not he flee from us?*

A. *James* 4. 7. Submit your ſelves therefore to God, reſiſt the Devil and he will flee from you.

Q. *Is not the ſhield of faith of ſpecial uſe for quenching all the fiery darts of Satan?*

A. *Eph.* 6. 16. Above all takeing the ſhield of Faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

Q. *What promiſe have you, that God will tread Satan under your feet?*

A. *Rom.* 16. 20. The God of Peace ſhall bruiſe Satan under your feet ſhortly.

Q. *Is not a wounded ſpirit a very heavy burden?*

A. *Prov.* 18. 14. The ſpirit of a man will ſuſtain his infirmity, but a wounded ſpirit who can bear?

Q. *Whither muſt we go for healing when our ſpirits are wounded?*

A. *Hoſ.* 6. 1. Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath ſmitten, and he will bind us up.

Q. *Will not God ſoon heal thoſe whom he hath wounded, if they return to him?*

A. *Hoſ.* 6. 2. After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight,

Q. *What means ſhould we uſe to obtain light when we find our ſelves in a dark condition? Muſt we not look to Chriſt who is the light of the world?*

A. *John* 8. 12. Then ſpake Jeſus again unto them, ſaying, I am the light of the World, he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.

Q. *Unto whom hath God promiſed that there ſhall ariſe light in darkneſs?*

A. *Pſal.* 112. 4. Unto the upright there ariſeth light in the darkneſs——

Q. *What promiſe have you that God will lead you when you are to go in unknown ways, ſuch as you have not walked in before?*

A. *Iſa* 42. 16. I will bring the blind by a way that they knew not, I will lead them in paths that they have not known, I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them.

Q. *What promiſes have you to look unto when you are under deadneſs?*

A. *Pſal.*

A. *Pſal.* 69. 32——Your heart ſhall live that ſeek God.

John 10. 10.——I am come that they might have life, and that they might have it more abundantly.

John 11. 25. Jeſus ſaith unto her, I am the Reſurrection and the life, he that believeth in me, though he were dead yet ſhall he live.

Q. *What promiſes have you to look to, when you are ſenſible of your weak and ſtrengthleſs condition?*

A. *Iſai.* 40. 29. He giveth power to the faint, and to them that have no might he encreaſeth ſtrength.

Iſai. 41. 10. Fear thou not, for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs.

Q. *Doth not God ſometimes hide himſelf from his people?*

A. *Pſal.* 88. 14. Lord, why caſteth thou off my ſoul, why hideſt thou thy face from me?

Q. *When God hides himſelf, muſt we not look and wait for him?*

A. *Iſa* 8. 17. I will wait upon the Lord that hideth his face from the Houſe of Jacob, and I will look for him.

Q. *Muſt we not cleave to God, and believe him to be our God, and cry after him, when he ſeems to forſake us, and to diſregard our Prayers?*

A. *Pſal.* 22. 1, 2. My God, My God, why haſt thou forſaken me, why art thou ſo far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou heareſt not, and in the night ſeaſon, and am not ſilent.

Q. *Though we ſhould look and wait ſo long upon God before he returns to us, as that we ſhould verily think God hath caſt us out of his ſight, Muſt we continue ſtill to look to him and wait upon him?*

A. *Jonas* 2. 4. Then I ſaid, I am caſt out of thy ſight, yet I will look again toward thy holy Temple.

Q. *If we continue to follow after the Lord, will he certainly come to us?*

A. *Hoſ.* 6. 3. Then ſhall we know, if we follow on to know the Lord, his going forth is prepared as the morning, and he ſhall come unto us as the rain, as the latter and former rain unto the earth.

Q. *What is it which cauſeth God to withdraw himſelf from us?*

A. *Iſai.* 59. 2. Your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear.

Q. *When God is gone from us, If we return unto him, will not he return unto us?*

A. *Zech* 1. 3——Turn unto me, ſaith the Lord of Hoſts, and I will turn unto you, ſaith the Lord of Hoſts.

2 *Chron.* 30. 9—The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

Q. *Is there hope for ſuch as have gone away from God a long time, that if they return unto God, God will return unto them?*

A. *Mal.* 3. 7. Even from the days of your Father ye are gone away from mine Ordinances, and have not kept them, Return unto me, and I will return unto you, ſaith the Lord of Hoſts.

Q. *Is not the love of God to his people, beyond the love of the moſt tender-hearted Mother towards her child; even at ſuch times as they think, he hath forſaken and forgotten them?*

A. *Iſa.* 49. 14, 15. Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee.

Q. *What will God give to him that is athirſt?*

A. *Revel.* 21. 6— I will give unto him that is athirſt, of the fountain of the water of life freely.

Q. *When God ſuffers ſuch as are athirſt to ſeek him a long time, and they can get nothing, in ſo much that their tongue faileth for thirſt, muſt they not look on themſelves as forſaken of God, but hope that God will hear them and give them an abundant ſupply of all their wants?*

A. *Iſa.* 41. 17, 18. When thee poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them I will open Rivers in high places, and Fountains in the midſt of the Valleys; I will make the Wildeneſs a Pool of water, and the dry Land ſprings of water.

Q. *What muſt we do that we may live comfortable lives, and ſee good days?*

A. 1 *Pet.* 3. 10, 11. He that will love life and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile, let him eſchew evil and do good, let him ſeek peace and enſue it.

Q. *What courſes will undo men, and bring them to poverty and beggery?*

A. *Prov.* 23. 21. The drunkard and the glutton ſhall come to poverty, and drowſineſs ſhall clothe a man with rags.

Prov. 28. 19. He that tilleth his land, ſhall have plenty of bread, but he that followeth after vain perſons, ſhall have have poverty enough.

Prov. 6. 26. By means of a whoriſh woman a man is brought to a piece of bread, and the adultereſs will hunt for the precious life.

Q. *Are not many undone by being ſurety for others, and ſhould not this make us hate ſuretiſhip?*

A *Prov.*

A. *Prov.* 11. 15. He that is ſurety for a ſtranger, ſhall ſmart for it, and he that hateth ſuretiſhip is ſure.

Q. *Is it not an argument of folly to be ſurety for others, ſeeing many are undone by ſuretiſhip.*

A. *Prov.* 17. 18. A man void of underſtanding ſtriketh hands and becometh ſurety in the preſence of his friend.

Q. *Muſt we not take heed of overcharging our ſelves at any time with drunkenneſs, ſurfeiting, or the cares of this life, leſt we be ſurprized at unawares by death or judgment?*

A. *Luke* 21 34. Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

Q. *Is it not lawful to eat of any of Gods creatures; and when we do receive any of them, muſt we not do it with thankſgiving?*

A. 1 *Tim.* 4. 4. Every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving.

Q. *When Jeſus Chriſt did eat bread, was he not wont to give God thanks?*

A. *John* 6. 11. Jeſus took the loaves, and when he had given thanks, he diſtributed to the Diſciples——

Q. *Did not the Apoſtles alſo uſe to give thanks when they did eat bread?*

A. *Acts* 27. 35—He took bread, and gave thanks to God in the preſence of them all, and when he had broken it, he began to eat.

Q. *What promiſe have you that God will cauſe you to eat in plenty, and give you ſatisfaction with your food and make you thankful for what he gives you?*

A. *Joel* 2. 26. Ye ſhall eat in plenty, and be ſatisfied, and praiſe the Name of the Lord your God, that hath dealt wondrouſly with you, and my people ſhall never be aſhamed.

Q. *Muſt not Children obey and honour their Parents, and hath not God promiſed to bleſs thoſe children that do ſo, with a long life and good days?*

A. *Epheſ.* 6. 1, 2, 3. Children obey your Parents in the Lord, for this is right. Honour thy Father and Mother (which is the firſt commandment with promiſe) That it may be well with thee, and thou mayſt live long on the earth.

Q. *Is not god well-pleaſed when Children obey all the lawful Commands of their Parents?*

A. *Col.* 3. 20. Children obey your Parents in all things, for this well-pleaſing unto the Lord.

Q. *Is it not the duty of Children to fear and ſtand in awe of their Parents?*

A. *Lev.* 19. 3. Ye ſhall fear every man his mother, and his father,

father, and keep my Sabbaths. I am the Lord your God.

Q. *Is it not a ſin to deſpiſe our Parents, though they have the infirmities of old age upon them?*

A. *Prov.* 23. 22. Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

Q. *Are not ſuch Children as ſet light by their Father or Mother under the curſe of God?*

A. *Deut.* 27. 16. Curſed be he that ſetteth light by his father or his mother, and all the people ſhall ſay Amen.

Q. *What ſhall become of thoſe Children, that mock, deſpiſe, or refuſe to obey their Parents?*

A. *Prov.* 30. 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the Ravens of the Valleys ſhall pick it out, and the young Eagles ſhall eat it.

Q. *Was not the Lord Jeſus Chriſt, while he was a Child, ſubject to his Parents?*

A. *Luke* 2. 51. He went down with them, and came to Nazareth, and was ſubject unto them——

Q. *Is it not a ſign that God intends to deſtroy thoſe Children to whom he doth not give an heart to follow the good counſel, that is given them by their Parents?*

A. 1 *Sam.* 2. 25—— Notwithſtanding they hearkened not unto the voice of their father, becauſe the Lord would ſlay them.

Q. *Did not God command under the Law that ſuch as curſed either their father or mother ſhould be put to death?*

A. *Lev.* 20. 9. Every one that curſeth his father or his mother, ſhall be ſurely put to death; he hath curſed his father or his mother, his bloud ſhall be upon him.

Q. *Is it not a ſin for children to ſteal from their Parents as well as from other perſons?*

A *Prov.* 28. 24. Whoſo robbeth his father or his mother, and ſaith it is no tranſgreſſion, the ſame is a companion of a deſtroyer.

Q. *Is it not the duty of Parents to train up their children in the knowledge and fear of God?*

A. *Epheſ.* 6. 4. Ye Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.

Q. *How muſt Maſters carry themſelves towards thoſe that are their Servants?*

A. *Col.* 4. 1. Maſters give unto your ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.

Q. *What duties muſt Servants be exhorted to?*

A. *Tit.* 2. 9, 10. Exhort Servants to be obedient unto their own Maſters, and to pleaſe them well in all things, not anſwering again,

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not purloining, but ſhewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.

Q. *Muſt not Servants count their Maſters worthy of all honour?*

A. 1 *Tim.* 6. 1. Let as many Servants as are under the yoke, count their own Maſters worthy of all honour, that the Name of God, and his Doctrine be not blaſphemed.

Q. *Muſt not Servants obey their Maſters with fear and trembling, and ſingleneſs of heart, ſhunning eye-ſervice, and do their work with a good will, as if they were ſerving the Lord?*

A. *Epheſ.* 6. 5, 6, 7. Servants be obedient to them that are your Maſters according to the fleſh with fear and trembling, in ſingleneſs of your heart, as unto Chriſt, not with eye-ſervice, as men-pleaſers, but as the Servants of Chriſt, doing the will of God from the heart, with good will doing ſervice, as to the Lord, and not to men.

Q. *When Servants are ſent abroad, muſt they not return home without making any delay, though they ſhould be much importuned to ſtay a longer time?*

A. *Gen.* 24. 56. He ſaid unto them, Hinder me not, ſeeing the Lord hath proſpered my way, ſend me away, that I may go to my Maſter.

Q. *When* Jacob *was ſervant to* Laban, *did he not ſerve him with all his might, though he were his near Kinſman?*

A. *Gen.* 31. 6. Ye know that with all my power, I have ſerved your father.

Q. *Muſt not ſervants come when they are called, go whither they are ſent, and do what they are bidden?*

A. *Matth.* 8. 9. I am a man under authority, having Soldiers under me, and I ſay to this man, go, and he goeth, and to another come, and he cometh, and to my ſervant do this, and he doth it.

Q. *Muſt not ſervants do their work without murmuring either at the meanneſs or the difficulty of their work?*

A. *Phil.* 2. 14. Do all things without murmurings and diſputings.

Q. *What example have we of the frugality of Chriſt in commanding the broken pieces of Barley bread to be gathered up, which may teach ſervants and all others to make no waſte of any thing under their charge?*

A. *John* 6. 12. When they were filled, he ſaid unto his Diſciples, Gather up the fragments that remain, that nothing be loſt.

Q. *How muſt we, our children and ſervants ſanctifie the Sabbath? Muſt we not abſtain from pleaſures and recreations, and from the works of our calling, and from ſpeaking our own words, and maintain an honourable eſteem of the Sabbath-day, and ſpend it in holy and religious exerciſes, and take delight therein, and do all the duties of the day to*

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the honour of God: and what will God do for thoſe that thus ſanctifie the Sabbath day?

A. *Iſa.* 58. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words: Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father, for the mouth of the Lord hath ſpoken it.

Q. *Is not the ſoul of a man of ſuch great excellency, that the gaining of the whole world will not countervail the loſs of one ſoul?*

A. *Mark* 8. 36. What ſhall it profit a man, if he ſhall gain the whole word, and loſe his own ſoul?

Q. *Seeing the Soul is of ſuch great value, ought we not to do all that in us lieth to ſave our Souls?*

A. *Phil.* 2. 12. Work out your own Salvation with fear and trembling.

Q. *Seeing our ſouls cannot be ſaved without the grace of God, Doth it not concern us to look diligently that we fail not of grace?*

A. *Heb.* 12. 15. Looking diligently, leſt any man fail of the grace of God, leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled.

Q. *Hath not God promiſed to give the Holy Spirit, which is the Fountain of all grace, to them that ask it?*

A. *Luke* 11. 13. If ye then being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Spirit to them that ask him.

Q. *What are the fruits that the Spirit of Grace produceth when it is given to us?*

A. *Gal.* 5. 22, 23. The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt ſuch there is no law.

Q. *After we have gotten grace, muſt we not labour to grow in grace?*

A. 2 *Pet.*. 3. 18. Grow in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt, to him be glory both now and for ever, Amen.

Q. *Is growth in grace ſo neceſſary, that beſides our endeavours to get grace, we muſt give diligence, yea all diligence to grow in grace?*

A. 2 *Pet.* 1. 5, 6, 7. And beſides this, giving all diligence, add to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity.

Q. *will*

Q. *Will not a right uſe of the Word of God help us to grow in grace?*

A. 1 Pet. 2. 2. As new-born babes deſire the ſincere milk of the Word, that ye may grow thereby.

Q. *What promiſe have you that God will inable you to grow in grace?*

A. *Hoſ.* 14. 5. I will be as the dew unto Iſrael, he ſhall grow as the Lilly, and caſt forth his roots as Lebanon.

Q. *Muſt not they that would be ſaved, perſevere in the ways and grace of God?*

A. *Matth* 24. 13. He that ſhall endure unto the end, the ſame ſhall be ſaved.

Q. *Hath God no pleaſure in ſuch as draw back from walking with him?*

A. *Heb.* 10 38. Now the Juſt ſhall live by faith, but if any man draw back, my ſoul ſhall have no pleaſure him.

Q. *Is it not a dreadful ſin for a man to forſake God?*

A. *Jer.* 2. 12, 13. Be aſtoniſhed, O ye Heavens, at this, and be ye horribly afraid, be ye very deſolate, ſaith the Lord; for my people have committed two evils, they have forſaken me the Fountain of living Waters, and hewed them out Ciſterns, broken Ciſterns, that can hold no water.

Q. *What promiſe have you that God will cauſe you to perſevere in his ways?*

A. *Job* 17. 9. The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

Q. *Have we not great aſſurance from the interceſſion of Chriſt, that our faith ſhall not fail, though we be aſſaulted with many temptations?*

A. *Luke* 22. 31, 32. And the Lord ſaid, Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as Wheat, but I have prayed for thee that thy faith fail not, and when thou art converted, ſtrengthen thy brethren.

Q. *After God hath given us faith, will he not keep us by his Almighty Power, till he hath brought us to ſalvation?*

A. 1 *Pet.* 1. 5. Who are kept by the power of God through faith unto ſalvation.——

Q. *Is there not a warfare in Chriſtians between the fleſh and the ſpirit? And are they not in this warfare ſometimes led captive by their ſins?*

A. *Rom.* 7. 23. I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

Q. *Though*

Q. *Though good men may fall, yet will not God ſo far uphold them that they ſhall not be utterly caſt down?*

A. *Pſal.* 37.23,24. The ſteps of a good man are ordered by the Lord, and he delighteth in his way: though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth him with his hand.

Q. *What ſhall that man inherit, that overcomes his ſpiritual Adverſaries?*

A. *Rev.* 21.7. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

Q. *By what means do we get the victory over the world?*

A. 1 *John* 5.4. Whatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Q. *How did the Saints in former times overcome Satan?*

A. *Rev.* 12.11. They overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death.

Q. *Is it not appointed for all men that they ſhall die, and after death go to be judged for what they did whilſt they lived?*

A. *Heb.* 9.27. It is appointed for men once to die, but after this the judgment.

Q. *Is not our life upon the earth very ſhort and uncertain, ſo that we have no aſſurance one day, that we ſhall live unto another?*

A. *Jam.* 4.14. Ye know not what ſhall be on the morrow, for what is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away.

Q. *Seeing we know not how ſuddenly God may come and take us away by death, ought we not every day, yea, every hour to be prepared to die?*

A. *Luke* 12.40. Be ye therefore ready alſo, for the Son of Man cometh at an hour when ye think not.

Q. *Should we not live every day as though it were our laſt day, and continue thus courſe till our change come?*

A. *Job* 14.14. All the days of my appointed time will I wait till my change come.

Q. *Is not death gain to thoſe that ſerve and glorifie Chriſt?*

A. *Phil.* 1.21. To me to live is Chriſt, and to die is gain.

Q. *Is not the ſting of death taken away by the death of Chriſt, ſo that Chriſtians may triumph over death; and what is the ſting of death?*

A. 1 *Cor* 15.55,56,57. O Death, where is thy ſting? O Grave, where is thy victory? the ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.

Q. *Are not all they that die in the Lord in a bleſſed condition?*

A. *Rev.* 14. 13. I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.

Qu. *Will not Gods preſence with us take away the Fears of death?*

A. *Pſalm* 23. 4. Yea, though I walk through the valley of the ſhadow of death I will fear no evil, for thou art with me.

Q. *Seeing we are going apace to our graves, and there is no work to be done when we come there, ſhould not this make us do whatever our hand findeth to do with all our might?*

A. *Eccl.* 9. 10. Whatſoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledg, nor wiſdom in the grave whither thou goeſt.

Q. *When we die, do not our ſouls depart from our bodies?*

A. *Gen.* 35. 18. And it came to paſs, as her ſoul was in departing, for ſhe died.—

Q *When a man dieth, what becomes of his body, and whither goeth his ſoul?*

A. *Eccleſ.* 12. 7. Then ſhall the duſt return unto the earth, as it was, and the Spirit ſhall return unto God who gave it.

Q. *Shall there not be a general Reſurrection of the dead, both of good and evil men?*

A. *John* 5. 28, 29. Marvel not at this, for the hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of Damnation.

Q. *Shall they that have lien in their graves, till their reins are conſumed, and they are eaten up of the worms, riſe again with the ſame bodies that they had whilſt they lived in this world?*

A. *Job* 19. 25, 26, 27. I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth, and though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and mine eyes ſhall behold and not another, though my reins be conſumed within me.

Q. *Though our bodies ſhall be the ſame for ſubſtance at the Reſurrection as they are now, yet ſhall not their qualities be changed?*

A. 1 *Cor.* 15. 42, 43, 44. So alſo is the Reſurrection of the dead, it is ſown in corruption, it is raiſed in incorruption;

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it is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

Q. *Shall our bodies that are now vile, be made like unto the glorious body of Jeſus Chriſt?*

A. *Phil.* 3. 21. Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

Q. *Shall not the world and all things that are therein be conſumed with fire?*

A. 2 *Pet.* 3. 10. The day of the Lord will come as a thief in the night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat; the Earth alſo and the works that are therein ſhall be burnt up.

Q. *What ſhould this teach us, that the world and all things that are therein ſhall be diſſolved?*

A. 2 *Pet.* 3. 11. Seeing then that all theſe things ſhall be diſſolved; what manner of perſons ought ye to be, in all holy converſation and godlineſs.

Q. *Hath not God appointed a day wherein he will judge the world by Jeſus Chriſt?*

A. *Acts* 17. 31. He hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

Q. *Can no man or any of the Angels tell when the day of judgment will be?*

A. *Matth.* 24. 36. Of that day and hour knoweth no man, no not the Angels of Heaven, but my father only.

Q. *Seeing we know not the time of the day of judgment, ſhould we not watch for the coming of Chriſt, and pray that we may be prepared for it?*

A. *Mark* 13. 33. Take ye heed, watch and pray, for ye know not when the time is.

Q. *When the day of judgment is come, who are they muſt appear before the judgment ſeat of Chriſt, and for what end muſt we appear there?*

A. 2 *Cor.* 5. 10. We muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Q. *Shall all the dead be brought to judgment as well as the living?*

A. *Rev.* 20. 12. And I ſaw the dead, ſmall and great, ſtand before God, and the books were opened, and another Book was opened, which is the Book of Life; and the dead were judged out of thoſe things which were written in the Books, according to their works.

Q. *Many have died at Sea, ſome have been burnt to aſhes, and their aſhes have been caſt into the waters, ſhall theſe and all others that have died in any places of the world, and they that are in hell alſo come to judgment?*

A. *Rev.* 20.13. And the Sea gave up the dead which were in it, and Death and Hell delivered up the dead which were in them, and they were judged every man according to their works.

Q. *Will God bring young as well as old men into judgment, for all that they have done in the time of their youth?*

A. *Eccl.* 11. 9. Rejoice O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into judgment.

Q. *Shall all our works both good and evil, though done never ſo ſecretly, be brought to judgment?*

A. *Eccl.* 12. 14. God ſhall bring every work into judgment with every ſecret thing, whether it be good or whether it be evil.

Q. *Muſt we give account for all our words, even for our idle words at the day of judgment?*

A. *Matth.* 12. 36, 37. I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give an account thereof in the day of judgment. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

Q. *Shall our thoughts and the ſecrets of our hearts be brought into judgment?*

A. *Rom.* 2. 16. In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel.

Q. *What ſhould this teach us, that all our words and all our works muſt be brought into judgment?*

A. *James* 2. 12. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

Q. *What will Jeſus Chriſt ſay to the righteous at the day of judgment, whom he will place at his right hand?*

A. *Matth.* 25, 34. Then ſhall the King ſay unto them on his right

right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you, from the foundation of the world.

Q. *What will Jeſus Chriſt ſay to the wicked at the day of judgment, whom he will place on his left hand?*

A. *Matth.* 25.41. Then ſhall he alſo ſay unto them on his left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.

Q. *What ſhall become of the righteous and the wicked, after Jeſus Chriſt hath pronounced the forementioned ſentences upon them?*

A. *Matth.* 25.46. Theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.

Q. *Is it not ſuch a dreadful thing to lie burning in Hell for ever, that the very thoughts of it may cauſe the ſtouteſt and hardeſt hearted ſinners to fear and tremble?*

A. *Iſa.* 33.14. The ſinners in Zion are afraid, fearfulneſs hath ſurprized the hypocrites, Who among us ſhall dwell with the devouring fire? Who among us ſhall dwell with everlaſting burnings?

Q. *What will be the aggravation of mens condemnation at the day of judgment?*

A. *John* 3.19. This is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.

Q. *Should we not chuſe to ſuffer the greateſt pains, and part with our greateſt comforts in this world, rather than do any thing which ſhould cauſe God to caſt us into Hell fire?*

A. *Mark* 9.47,48. If thine eye offend thee, pluck it out, it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell fire, where their worm dieth not, and the fire is not quenched.

Q. *Is it not a hard matter to get to heaven?*

A. *Matth.* 7.14. Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

Q. *Seeing 'tis an hard matter to get to heaven, muſt we not ſtrive all that we can to get thither?*

A. *Luke* 13. 24. Strive to enter in at the ſtrait gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

Q. *Is it not our wiſdom all our life long to make it our buſineſs to get to heaven, and to eſcape hell?*

A. *Prov.* 15.24. The way of life is above to the wiſe, that he may depart from hell beneath.

Q. *Shall not ſuch as have ſerved the Lord faithfully whilſt they lived, enter into their Maſters joy when they die?*

A. *Matth.* 25. 21. Well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

Q. *Shall not the righteous when they come to heaven ſhine like the Sun in the Firmament?*

A. *Matth.* 13. 43. Then ſhall the righteous ſhine forth as the Sun, in the Kingdom of their father.——

Q. *Shall we not be made perfect in holineſs when we come to heaven?*

A. *Pſalm* 17. 15. As for me, I will behold thy face in righeouſneſs, I ſhall be ſatisfied, when I awake, with thy likeneſs.

Q. *Shall not the Saints in heaven be made equal to the Angels?*

A. *Luke* 20. 35, 36. They which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the Angels and are the children of God, being the children of the reſurrection.

Q. *May ſuch as are poor in ſpirit hope that God will give them the Kingdom of Heaven?*

A. *Matth* 5. 3. Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.

Q. *Shall ſuch as are poor and have none of this worlds goods inherit the Kingdom of Heaven as well as the rich, if they believe in Jeſus Chriſt?*

A. *James* 2. 5. Hearken my beloved Brethren, Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promiſed to them that love him.

Q. *What effects doth the hope of eternal life produce in thoſe that have it?*

A. 1 *John* 3. 3. Every man that hath this hope in him, purifieth himſelf, even as he is pure.

Q. *Should we not labour more to get heaven than ever we did for any thing in this world?*

A. *John* 6. 27. Labour not for the meat which periſheth, but for that meat which endureth to everlaſting Life, which the Son of Man ſhall give unto you, for him hath God the Father ſealed.

Q. *If we ſeek the Kingdom of God above all other things, will not God add to us all things neceſſary to this life?*

A. *Matth.* 6. 33. But ſeek ye firſt the Kingdom of God, and

and his righteouſneſs, and all theſe things ſhall be added unto you.

Q. *Seeing it is no eaſie matter to find the way to heaven, what promiſe have you, that God will ſhew you the path of life?*

A. *Pſal.* 16.11. Thou wilt ſhew me the path of life; in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.

Q. *When you are afraid that you ſhall fall ſhort of the Kingdom of heaven, either becauſe of your unworthineſs, or the difficulties you meet with in the way to heaven, or on any other account, what promiſe have you that may diſpel your fears of miſſing heaven?*

A *Luke* 12. 32. Fear not, little flock, for it is your fathers good pleaſure to give you the kingdom.

Q. *When we come to heaven, ſhall we not ever be with the Lord? and ſhould not this comfort us under all the troubles of the world?*

A. 1 *Theſ.* 4. 17, 18. —And ſo ſhall we ever be with the Lord; wherefore comfort one another with theſe words.

AN EXHORTATION TO Young Men and Children To Learn the HOLY SCRIPTURES.

IT is an high commendation which the Apoſtle *Paul* giveth of *Timothy*, when he ſaith of him, *From a child thou haſt known the holy Scriptures.*— For what is more excellent than knowledge? What knowledge is ſo excellent as the knowledge of the holy Scriptures? What is more rare than to find this excellent knowledge in children? Knowledge makes a man like God, of whom it is ſaid, 1 Sam. 2. 3. *The Lord is a God of knowledge.* It is a great branch of the image of God in which man was created, and that which God reſtores to man when he reneweth him after his own image, Col. 3. 10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him.* Knowledg is better than ſilver or gold or pretious ſtones; yea, there is ſuch an excellency in knowledg, that all things that we can deſire are not worthy to be compared with it, Pro. 3. 13, 14, 15. *Happy is the man that findeth wiſdom, and the man that getteth underſtanding, for the merchandize of it is better than the merchandize of ſilver, and the gain thereof than fine gold, ſhe is more pretious than rubies, and all the things thou canſt deſire are not to be compared unto her.* If any man ask, wherein lieth the excellency of knowledge above all riches? *Solomon* reſolves this queſtion, Eccl. 7 12. *Wiſdom is a defence and money is a defence, but the excellency of knowledge is, that wiſdom giveth life to them that have it.* As there is an excellency in knowledge, ſo in none more than in the knowledge of the holy Scriptures. The knowledge of all Arts and Sciences, the underſtanding of all tongues and languages, all ſorts and degrees of human learning come

come far ſhort of the knowledge of the holy Scriptures. For the knowledge of the holy Scriptures will make us wiſe to ſalvation: *From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation.* And no wiſdom is like that which maketh us wiſe to ſave our ſouls. By the knowledge of the holy Scriptures we may get acquaintance with Chriſt Jeſus, Joh. 5 39. *Search the Scriptures,— they are they that teſtifie of me.* And there is ſuch an excellency in the knowledge of Jeſus Chriſt, that the Apoſtle *Paul* who was brought up at the feet of *Gamaliel*, and had attained a great meaſure of learning, accounted all his attainments but loſs and droſs in compariſon of the excellency of the knowledge of Jeſus Chriſt: Phil. 3. 8. *Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things and do count them but dung that I may win Chriſt.* Knowledge is commendable in all, but eſpecially in young men and children. It puts ſuch an excellency upon children, that a wiſe child, though poor, is better than a King, though an aged and great King if he be void of wiſdom. Eccl. 4 13. *Better is a poor and a wiſe child, than an old and a fooliſh King that will no more be admoniſhed.* Wherefore I would exhort young men and children, to follow this Example of *Timothy*. While you are young, yea while you are children, give your minds to learn the holy Scriptures, delight in them above all books in the world, read them daily and diligently, get them into your memories and into your hearts, labour to underſtand, believe and practiſe what you learn out of the holy Scriptures, let the word of Chriſt dwell in you richly in all wiſdom. Conſider how eminent, how uſeful and ſerviceable *Timothy* proved, who learned the Scriptures while he was a child. The Apoſtle ſaith of him, not only that he was a godly man, but a *man of God*, and gives this character of him, that of all his companions and fellow-labourers there was none like *Timothy*, Phil. 2. 19, 20. *I truſt in the Lord Jeſus to ſend Timotheus ſhortly unto you,— for I have no man like minded.* To excite you to give all diligence to learn the holy Scriptures, I ſhall propoſe to you theſe following conſiderations.

I. The holy Scriptures were written for the uſe and benefit of young men and children as well as elder perſons. The Apoſtle *John* telleth us, that he wrote his Epiſtle to little children and young men as well as unto fathers: 1 Joh. 2. 12, 13. *I write unto you little children,— I write unto you young men.* *David*'s Pſalms were compoſed for the inſtruction of children as well as elder perſons:

perſons: Pſalm 34.11. *Come ye children, hearken unto me, I will teach you the fear of the Lord.* *Solomon's* book of Proverbs was written chiefly for young men, to teach them wiſdom and diſcretion: Prov. 1. 1,4. *The Proverbs of Solomon the ſon of David—To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.* And ſeeing the holy Scriptures were written for your uſe and learning, you ought to learn them with all diligence.

II. The knowledge of the holy Scriptures will do you more good than many thouſands of pounds of ſilver and gold: Pſal. 119.72. *The law of thy mouth is ſweeter unto me than thouſands of gold and ſilver.* Yea, it will do you more good than all the ſilver and gold in the world: Prov. 16. 16. *How much better is it to get wiſdom than gold, and to get underſtanding rather to be choſen than ſilver?*

III. If you get much of Gods word into your hearts and let it abide there, it will make you ſtrong and able Chriſtians. You ſhall be (as was ſaid of *John* the Baptiſt) *ſtrong in ſpirit.* The word of God abiding in you will make you ſtrong to reſiſt and overcome the temptations of Satan, 1 John 2. 14. *I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.* You ſhall be ſtrong to do ſervice for God and your generation: Dan. 11. 32. *The people that do know their God ſhall be ſtrong and do exploits.* You ſhall be ſtrong in the performance of holy duties, and have great power with God in prayer: John 15. 7. *If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.* You ſhall be ſtrong to overcome the luſts and corruptions of your own hearts, and to reform and cleanſe your ways: Pſalm 119. 9,11. *Wherewithall ſhall a young man cleanſe his way? By taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not ſin againſt thee.* You ſhall be ſtrong to bear afflictions: Heb. 13. 5, 6. *He hath ſaid, I will never leave thee nor forſake thee, ſo that we may boldly ſay, The Lord is my helper and I will not fear what man ſhall do unto me.* See what ſtrength and courage a Chriſtian may draw from a promiſe, to go through the troubles of the world. And if one promiſe will put ſuch ſtrength into a man, what will many promiſes do? What may you get by being acquainted with the whole counſel of God?

IV. The

IV. The knowledge of the holy Scriptures will help you to live moſt ſweet and comfortable lives. For the Scriptures were written for this very end, to fill our hearts with joy: 1 John 1. 4. *Theſe things write we unto you, that your joy may be full.* When *Jeremiah* was in great trouble and cried out, that his wound was incurable and his pain perpetual, he found great joy and comfort in the word of God: Jer. 15. 16,18. *Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart.* There is no greater joy upon earth, than what a man receiveth from God through his word. It far exceeds the joy we have by riches or any other worldly things: Pſalm 119. 161. *I rejoice at thy word, as one that findeth great ſpoil.* 14. *I have rejoiced in the way of thy teſtimonies, as much as in all riches.* Worldly enjoiments will miniſter no comfort to you in times of trouble, but Gods word will give delight to your Souls when trouble and anguiſh come upon you: Pſalm 119.143. *Trouble and anguiſh have taken hold on me, yet thy commandments are my delight.* By the knowledge of the holy Scriptures you ſhall come acquainted with Gods covenant, and they who know the covenant of God have ſuch hearts eaſe as no men in the world enjoy the like: Pſalm 25. 13,14. *His ſoul ſhall dwell at eaſe.*— And how comes it to paſs, that the ſouls of ſuch as fear God ſhall dwell at eaſe? the following words give us an account of this, —*He ſhall ſhew them his Covenant.*

V. The Lord Jeſus Chriſt beareth a very great affection to ſuch as learn and keep his word. He loves them with a very dear love, even as he loved his mother and brethren: Luke 8. 21. *My mother and my brethren are thoſe which hear the word of God and do it.* If you will learn and keep the words and commandments of Chriſt, he will take it kindly from you, and he will love you and manifeſt himſelf to you; and not only ſo, but his Father will love you, and he and his Father will come to you and make their abode with you: John 14. 21,23. *He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my father, and I will love him and manifeſt my ſelf unto him.* —*Jeſus anſwered and ſaid unto them, If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.*

VI. The

VI. The knowledge of the holy Scriptures will keep you from all deſtructive courſes of life, both from deſtructive errors and deſtructive practices: Errors in judgment are of a deſtructive nature: 2 Pet. 2. 1. —*There ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.* And ignorance of the Scriptures is the ground and reaſon why men are led away with Errors and Hereſies: Mark 12.24. *Do ye not therefore err becauſe ye know not the Scriptures, neither the power of God?* And therefore the knowledge of the Scriptures will be a ſpecial means to keep you from errors, and not only from deſtructive errors, but alſo from deſtructive practices: Pſalm 17. 4. *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the deſtroyer.* See alſo Prov. 2. 1, 11, 12, to the 20. verſe.

VII. The knowledge of the holy Scriptures will be a means of converting, ſanctifying and ſaving your ſouls. It will be a means of your converſion: Pſalm 19. 7. *The Law of the Lord is perfect converting the ſoul.* Acts 17. 11, 12. *They ſearched the Scriptures daily,—Therefore many of them believed.* A daily ſearching of the Scriptures will help you to faith (which is a moſt pretious grace, much more pretious than the choiſeſt Gold, 1 Pet. 1. 7.) and will be a means of your ſanctification: John 17. 17. *Sanctifie them through thy truth, thy word is truth.* John 15. 3. *Now ye are clean through the word which I have ſpoken unto you.* Yea the knowledge of the holy Scriptures will be a means of your eternal ſalvation. Jam. 1. 21. *Receive with meekneſs the engraffed word which is able to ſave your ſouls.*

VIII. The knowledge of the holy Scriptures will make you wiſe with that wiſdom which is from above. Though you be weak and ſimple, the word of God will make you wiſe and prudent. Pſalm 19. 7. *The teſtimony of the Lord is ſure, making wiſe the ſimple.* Yea it will, as hath been hinted before, make you wiſe unto ſalvation. 2 Tim. 3. 15.

If any ſay,
How ſhall we ſo learn the holy Scriptures, as to be made wiſe unto ſalvation.

Anſw 1. Be willing to be inſtructed and catechized by your Parents and Maſters and alſo by your Miniſters, where God ſtirs up

up the hearts of any of his Miniſters to ſet upon this work of Catechizing. For inſtruction is a means to make you wiſe: Prov. 8.33. *Hear inſtruction and be wiſe and refuſe it not.* And to ſave your ſouls: Prov. 10. 17. *He is in the way of life that keepeth inſtruction.*—— Look how willingly dying men would take hold of that which would ſave their lives, as willingly as they would take hold of that which would ſave their ſouls, ſo readily and eagerly ſhould young men and children take hold of inſtruction: Prov. 4.13. *Take faſt hold of inſtruction, let her not go, keep her for ſhe is thy life.* You ſhould be more willing to receive inſtruction than you are the fineſt ſilver and the choiceſt gold: Prov. 8. 10. *Receive my inſtruction and not ſilver, and knowledge rather than choice gold.* How few would refuſe ſilver and gold, if it were offered to them? If we do not refuſe ſilver or gold, when it is offered to us, why ſhould we refuſe inſtruction which is better than all the riches in the world? Such as refuſe inſtruction deſpiſe their pretious and immortal ſouls: Prov. 15.32. *He that refuſeth inſtruction, deſpiſeth his own Soul.* Say not I would be inſtructed and catechized, but I am aſhamed. For it is a ſhame to be ignorant of God: 1 Cor. 15.34. *Some have not the knowledge of God, I ſpeak this to your ſhame.* But it is our honour and glory to be acquainted with him: Pſalm 91. 14. *I will ſet him on high becauſe he hath known my name.* And therefore we ſhou'd not be aſhamed of uſing any means to gain knowledge, which will be a great ornament and glory to us. Prov. 4. 7,8,9. *Wiſdom is the principal thing, therefore get wiſdom and with all thy gettings get underſtanding. Exalt her and ſhe ſhall promote thee, ſhe ſhall bring thee to honour, when thou doſt embrace her. She ſhall give to thine head an ornament of grace, a crown of glory ſhall ſhe deliver to thee.* Our Lord Jeſus when he was about twelve years of age, went to the temple and ſate among the Doctors *both hearing them and asking them queſtions.* Luke 2.46. And that the Doctors alſo asked him queſtions in the temple is evident from the following words: ver.47. *All that heard him were aſtoniſhed at his underſtanding and anſwers.* Why ſhould you be aſhamed to be publickly inſtructed, when as our Lord Jeſus Chriſt in his childhood asked and anſwered queſtions in the temple in the midſt of the Doctors? Such as are aſhamed of the word and ways of Chriſt in this world, the Lord Jeſus will be aſhamed of them in the world to come: Mark 8 38. *Whoſoever ſhall be aſhamed of me and of my words in this ſinful and adulterous generation, of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his father, with the holy Angels.*

3. Get

2. Get into your memories ſuch portions of Scripture as may bring you to the knowledge and belief of the principles, and may guide and direct you in the exerciſe and practice of the duties of the Chriſtian religion, and after you have gotten them, endeavour to retain them in your memories. The remembring of the word of God will greatly help forward your ſalvation: 1 Cor. 15. 1,2. *I declare unto you the Goſpel which I preached unto you,—— by which alſo ye are ſaved, if ye keep in memory what I preached unto you.*

3. Endeavour to get the true and right underſtanding of the holy Scriptures. For the right underſtanding of the Scriptures will be a means to bring you to eternal life and ſalvation: Pſalm 119.144. *Give me underſtanding and I ſhall live.* Prov. 16. 22. *Underſtanding is a well-ſpring of life unto him that hath it.* If you aſk, How ſhall we come to a good and right underſtanding of the holy Scriptures? I anſwer, (1.) Pray to God to open your underſtandings. The eyes of our underſtandings are ſhut and darkned, and till God opens them we cannot underſtand the Scriptures, Luke 24. 45. *Then opened he their underſtanding that they might underſtand the Scriptures:* Pray therefore as *David* did, Pſalm 119. 18,27. *Open thou mine eyes, that I may behold wondrous things out of thy law.—— Make me to underſtand the way of thy precepts.* The Lord hath promiſed that they that ſeek him ſhall underſtand all things: Prov. 28.5. *They that ſeek the Lord ſhall underſtand all things.* (2.) Turn to the Lord by true repentance, and then the Lord will pour out his ſpirit upon you and cauſe you to underſtand his word: Prov. 1.23. *Turn you at my reproof, behold I will pour out my ſpirit unto you, I will make known my words unto you.* Sin darkens and brings a veil upon the minds of men, that they cannot underſtand the word of God, while they continue in their ſins, though they be always learning, yet they cannot attain the knowledg of the truth: 2 *Tim.*3.5,6.——*Silly women laden with ſins and led away with divers luſts, ever learning and never able to come to the knowledge of the truth.* But when we turn from our ſins unto the Lord, that veil of darkneſs that is upon our minds and hearts ſhall be taken away: 2 Cor. 3. 16. *Nevertheleſs when it ſhall turn to the Lord, the veil ſhall be taken away.* (3.) Conſider well the ſenſe and ſignification of the words and phraſes uſed in the Scripture, and the coherence of the matter with what went before and what followeth after, and meditate much on what you read; conſideration and meditation will help you greatly in underſtanding

derſtanding the Scriptures. 2 Tim. 2.7. *Conſider what I ſay, and the Lord give thee underſtanding in all things.* Pſalm 119.99. *I have more underſtanding than all my teachers, for thy teſtimonies are my meditation.* (4.) Compare one Scripture with another, dark and hard places with thoſe that are more eaſie to be underſtood. Comparing one Scripture with another, is the way to underſtand the mind of Chriſt in the Scriptures: 1 Cor. 2.13,16. ——*Comparing ſpiritual things with ſpiritual.* ——*We have the mind of Chriſt.* (5.) When you meet with dark and difficult places, which are above your underſtanding, deſire thoſe that have ability to interpret the Scriptures, to explain the ſenſe and meaning of them. Acts 8. 30,31. *Underſtandeſt thou what thou readeſt? And he ſaid, How can I except ſome man ſhould guide me?* (6) Be careful to keep the commandments of God: Pſalm 111.10. ---*A good underſtanding have all they that do his commandments.* Prov. 3. 1,4. *My Son forget not my law, but let thine heart keep my commandments: So ſhalt thou find favour and good underſtanding in the ſight of God and man.* (7.) Be of an humble and lowly ſpirit. Prov. 11.2.--*With the lowly is wiſdom.* Pſalm 25.9. *The meek will he guide in judgment, the meek will he teach his way.* When young men grow proud and conceited of their parts, God uſually gives them up either to ſpiritual blindneſs: 1 Tim. 6. 4. *He is proud, knowing nothing.* 1 Cor. 8.2. *If any man think he knoweth any thing, he knoweth nothing yet as he ought to know.* Or elſe to a ſpirit of error, or lets them fall into ſome ſhameful and ſcandalous ſin: Prov. 11. 2. *When pride cometh, then cometh ſhame.*— (8.) Reſt upon God for giving you the Spirit of truth, according to his promiſe to lead you into all truth: John 16. 13. *When the ſpirit of truth is come, he will guide you into all truth.*——

4. If you would be made wiſe unto ſalvation by the holy Scriptures, endeavour to get the knowledge of God and his Son Jeſus Chriſt. When you have gotten the knowledge of God and his Son Jeſus Chriſt, you ſhall thereby be made wiſe unto ſalvation: Joh. 17.3. *This is life eternal that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* And do not only ſeek after the knowledge of Jeſus Chriſt, but labour to get a true and lively faith in Chriſt Jeſus. The Scriptures are means by which we come to believe in Chriſt: John 17. 20. *I pray for them which ſhall believe on me through their word.* When we are brought by the word to believe on Chriſt Jeſus, then the Scriptures make us wiſe to ſalvation: 2 Tim. 3. 15. *From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.*

5. Pra-

5. Practiſe what you learn out of the holy Scriptures, and then they will aſſuredly make you wiſe unto ſalvation. James 1. 21,22. *Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingraffed word, which is able to ſave your ſouls. But be ye doers of the word and not hearers only, deceiving your own ſelves.* Knowledge without practice will leave you miſerable and increaſe your torments in the other world: Luke 12. 47. *That Servant which knew his Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.* But if you practiſe what you learn out of the word of God, you ſhall be happy for ever: John 13. 17. *If ye know theſe things, happy are ye if ye do them.*

6. Forſake all thoſe ways and courſes which the holy Scriptures do aſſure you will be deſtructive to your immortal ſouls, and will bring the wrath and curſe of God both in this life and the life to come. Of this ſort are

(1.) Keeping company with fooliſh and ungodly perſons: Prov. 13. 20. *He that walketh with wiſe men ſhall be wiſe, but the companion of fools ſhall be deſtroyed.* Though you have been religiouſly educated, you will be in danger to be corrupted by familiar converſe with evil men, and if you think otherwiſe, you deceive your ſelves: 1 Cor. 15. 33. *Be not deceived, evil communications corrupt good manners.*

(2.) Living in pleaſure and walking after the fleſh is that which young men are prone to, but it will bring them to deſtruction: Rom. 8. 13. *For if ye live after the fleſh ye ſhall die* — 1 Tim. 5. 6. *She that liveth in pleaſure is dead while ſhe liveth.*

(3.) Pride and idleneſs and fulneſs of bread, theſe are ſins young perſons are uſually given to, but they are very provoking ſins, for becauſe of theſe abominations, God deſtroyed Sodom with fire and brimſtone from heaven: Ezek. 16. 49, 50. *Behold, this was the iniquity of thy ſiſter Sodom, pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy, and they were haughty and committed abomination before me, therefore I took them away as I ſaw good.*

(4.) Swearing, which though it be grown a common, yet it is a very damnable ſin: James 5. 12. *But above all things my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath, but let your Yea be Yea, and your Nay, Nay, leſt ye fall into condemnation.*

5. Lying, which is a ſin that children learn betimes: Pſalm 58.3. —*They go aſtray as ſoon as they are born, ſpeaking lies:* and though many make a light matter of telling a lie, yet the Scripture aſſureth us:— *All liers ſhall have their part in the lake that burneth with fire and brimſtone.* Rev. 21. 8.

(6.) Fornication and all ſorts of uncleanneſs and covetouſneſs, filthineſs and fooliſh talking are ſins which bring down Gods wrath and will ſhut you out of the kingdom of heaven: Eph. 5. 3,4,5. *Fornication and all uncleanneſs and covetouſneſs, let it not be once named among you as becometh Saints: Neither filthineſs nor fooliſh talking nor jeſting which are not convenient, but rather giving of thanks; For this ye know that no whore-monger nor unclean perſon nor covetous man who is an idolater hath any inheritance in the kingdom of Chriſt and of God. Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* Wherefore take heed and avoid theſe and all other ſins which the Scriptures warn and command you to forſake, that ſo you may not periſh, but may walk in the way that leadeth to everlaſting life.

7. Obſerve to whom and on what terms and conditions eternal life and ſalvation is promiſed in the holy Scriptures and be careful to become ſuch perſons to whom the promiſes are made and fulfil the terms and conditions of the promiſes. As for inſtance; The Scriptures teach us, That none but ſuch as are born again and are converted ſhall be ſaved: John 3.3. *Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God.* Matth. 18, 3. *Except ye be converted and become as little children, ye ſhall not enter into the kingdom of heaven.* See then that you die not in your natural ſtate but ſeek unto God to convert you and make you new creatures. They and none but they that have an intereſt in Chriſt ſhall have eternal life: 1 John 5.12. *He that hath the ſon hath life, but he that hath not the ſon of God hath not life.* Labour therefore above all things to get an intereſt in Jeſus Chriſt. Eternal life is promiſed to ſuch as believe in Chriſt: John 3.16. *God ſo loved the world that he gave his only begotten ſon, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* And to them that obey the Lord Jeſus: Heb. 5.9. *He became the author of eternal ſalvation to all them that obey him.* And to them that call upon God: Rom. 10. 13. *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved.* And to ſuch as love God: James 2. 5. *Hath not God choſen the poor of this world rich in faith, and heirs of the kingdom*

kingdom which he hath promiſed to them that love him. And t ſuch as fear God: Pſalm 145.19. *He will fulfil the deſire of them that fear him, he alſo will hear their cry and will ſave them.* And to them that hope in God: Rom. 8. 24. *We are ſaved by hope.* And to ſuch as wait upon God: Prov. 20. 22. *Wait on the Lord and he ſhall ſave thee.* To ſuch as order their converſations aright and walk uprightly: Pſalm 50. 23. *To him that ordereth his converſation aright will I ſhew the ſalvation of God.* Prov. 28. 18. *Whoſo walketh uprightly ſhall be ſaved.* To ſuch as ſow to the Spirit: Gal. 6. 8. *He that ſoweth to the fleſh ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit ſhall of the ſpirit reap life everlaſting.* To thoſe that are poor in ſpirit; Matth. 5. 3. *Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven.* To ſuch as are the ſheep of Chriſt: Joh. 10. 27, 28. *My ſheep hear my voice, and I know them, and they follow me, and I give them eternal life.* To ſuch as perſevere in the faith and holineſs of life notwithſtanding all the troubles they meet with for righteouſneſs ſake: Rev. 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer. — Be thou faithful unto death, and I will give thee a crown of life.* Matth. 24. 13. *He that ſhall endure to the end, the ſame ſhall be ſaved.* James. 1. 12. *Bleſſed is the man that endureth temptation, for when he is tried he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.* Wherefore if you would inherit eternal life, believe in and obey the Lord Jeſus, give your ſelves to prayer and call upon God as long as you live; love God above all things and perſons in the world; hope in him at all times; fear offending God, wait upon God in the uſe of his ordinances, order your converſations aright and walk uprightly with God; ſow to the Spirit, and be full of the fruits of righteouſneſs, and when you have done all the good you can, be not high-minded, but be poor in ſpirit, think meanly of your ſelves and of all that you have done or can do. Become Chriſts ſheep, hear his voice and follow him, whatever troubles you meet with for righteouſneſs ſake, hold on your way, continue cleaving to Chriſt and walking in the ways of God, for if you ſo learn the holy Scriptures as to be brought to do theſe things and continue in them, then the knowledge of the Scriptures will make you wiſe to ſalvation.

I ſhall conclude with the Anſwer of two Objections againſt learning the Scriptures.

Obj. I. I am so dull and simple, that I despair of learning the knowledge of the Holy Scripture.

Answ. I. The more simple you are, the more need you have to learn the Scriptures, for they will make dull and simple persons to become wise: Psalm 19. 7. *The testimony of the Lord is sure, making wise the simple.* Psalm 119. 130. *The entrance of thy words giveth light, it giveth understanding to the simple.*

II. Though you be dull and simple, yet if you be sensible of your lack of wisdom and ask it of God, he will give it you: James 1. 5. *If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.* And he can instruct and teach the dullest and simplest persons upon the face of the earth.

III. If you be humble under your dulness, you are in the ready way to have the teachings of Gods Spirit, for he delighteth to teach humble souls.

Obj. II. I would learn the holy Scriptures, may some say, but I have none to teach me. I have no Parents to teach me, may one say. Though I have Parents, saith another, they do not regard to teach me. My lot, may another say, is cast in a family where there is no minding of religion; what should we do that have none to teach us the knowledge of the Scriptures?

Answ. I. Though the heads and guides of the families in which you live should take no care of you, yet you had need take care of your own souls, else you are more foolish than the Ant: Prov. 6. 6, 7, 8. *Go to the Ant thou sluggard, consider her ways and be wise, which having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest.* Doth the Ant, though she hath no guide, no ruler, no overseer provide her meat in the Summer, and will not you provide for your souls, and learn those things that may do you good for ever, because you have no body to guide, oversee or put you forward in this work?

II. Go to your Ministers whom God hath set over you, to teach and instruct you: Mal. 2. 7. *The Priests lips should keep knowledge and*

and they ſhould ſeek the law at his mouth, for he is the meſſenger of the Lord of hoſts. If they be godly Miniſters, they will rejoice to ſee you come to them and will moſt gladly teach you the way to life and ſalvation. For they have a charge from Chriſt to feed his lambs as well as his ſheep; and therefore out of love to Chriſt and out of love to your ſouls, they will feed you with the ſincere milk of the word if you go to them that you may be taught by them.

III. Make uſe of this foregoing Catechiſm, and in the uſe thereof look up to God for the teaching of his Spirit, and by his bleſſing it may be a guide and an help to ground you in the knowledge and belief of the principles, and direct you in the practice of the duties of the Chriſtian Religion, whereby you ſhall bring glory to God and find reſt for your ſouls.

FINIS.